# THE CHURCHMAN.

VOL. X.—NO. 34. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 502

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, OCTOBER 31, 1840. BY JAMES A. SPARKS, 124 FULTON-ST. TERMS—$3 00 PER ANNUM—IN ADVANCE.

## POETRY.

For the Churchman.

### AUTUMN.

A voice! a voice! do ye not hear a voice?
At rising morn, and at the noon-tide hour,
And in the quiet of the evening shade,
Do ye not hear it? Lo upon the winds,
Which steal along upon their unseen flight,
It comes with strange unearthly tone, and breathes
Upon the listening heart a strain of sadness;
Yet not unmixed with joy. Each withered leaf
In whisper soft its language doth repeat
To its decayed companion; from the vale,
And from the solemn woods, and rock-bound hills,
From yellow plain, the lake's still marge and dells,
—The festal halls of Echo's airy train—
It travels up, and low the humbled soul
Bows to the note of warning. 'Tis the voice,
—Heard in the garden shade, of our lost Eden
By our great ancestor—The voice of God
Speaking!—Do ye not hear—as then of yore
Was heard by Adam, Thou shalt surely die?
Autumn! thou art indeed the voice of God.
We know and feel thou art: for on thy brow
And on thy mantle gorgeous He hath writ,
And in thy breath He speaks in startling tones—*decay.*
Thou art the impress of His powerful wand,
Whose touch, upon the waving forest shade,
Upon the tender flowers, the thicket green
On the hoar mountain and the quiet vale,
Hath turned them to decay. His quickening breath
With genial warmth forth to the kindling eye
Of th' all-glorious sun, evolved them, children
Of Spring's bright morn—earth's emerald mantle wove
With curious skill. That breath again hath passed!
And thousand colorings in that mantle dight,
Blend in their matchless beauty in *decay.*
We feel it!—'tis around us, and above!
By night and day—it whispers to the soul
In each reflected ray of light—each sound
Follows that key-note which beneath
Pours the deep undertone through all—*decay.*
I've heard thee called, and I have called thee sad;
'Tis a foul slander, and I will retract it!
For sure thy smile is one of sacred joy;
Not gay like Spring, but calm and holy joy:
And in thy voice we hear an undertone,
—And on thy robe we see inscribed the burden—
Of Hope's bright song.

Thou may'st be sad and solemn
To him whose heart the winter frost doth fear
Of sin's dark mansion—the cold cheerless grave—
Upon whose night the *Saviour* doth not smile.
But not to him who sees th' eternal Spring
Rising in glory from the wintry bed
Of death. He reads upon thy brow the lesson,
His Father's voice is ever whispering nigh;
And on thy robe of beauty, the well-known tale
Of his own withering weeds, which soon shall drop:
—The tattered garb of poor mortality.—
So doth that Father bless. He opes His hand,
And love's pure fount sends forth the golden fruit,
The corn, the wine, the oil, from boundless stores.
He wafts it o'er the ocean; and from plain
And on the mighty streams exhaustless come
The seasons' varying blessings full and free.
Yet careless is our eye, our ear untuned,
To those diviner lessons of his love,
Which, from our every day enjoyment, chant
His ceaseless praise; through rolling seasons tell,
How great is He, how tender, good and kind.
Even his voice—heard in the winds' wild dirge
At evening hour—lifted above the grave
Of nature; and His hands strewing her couch
Of Autumn rest with her own funeral pall,
Bespeak a love Almighty and divine:
For without death, where's immortality?
And immortality untasted where is man?
Then let us bow *in* silence, and adore!

F. W.

For the Churchman.

LINES WRITTEN ON THE DEATH OF

### MRS. HELEN M. TANNER.

They stood around her bedside,
As the morning's rosy ray
Did o'er the rippling waters
In merry dances play;
As the songsters of the forest
In cadence sweet and clear,
Their matin hymns did warble
Forth on the balmy air.

As the flowers with dew-drops glistening
Like gems of sparkling ray;
Smiled in fragrant loveliness
To greet the birth of day;
And their bosoms thrilled with anguish
As they watched her fleeting breath;
And saw her, faint and languish
In the icy arms of death.

For those who stood around her,
Were ones she loved full well;
Whose heart-forged chain had bound her
With all its spirit spell—
Who, in her days of sadness,
Had soothed her every wo;
Who, o'er her hours of gladness,
Did brighter radiance throw.

And now that chain was severed.
The ties, that heart to heart
Had bound so firm together,
Were now all rent apart.
But hark! sweet, softly swelling,
Hope's tuneful voice I hear;
And words of joy 'tis telling
Into the raptured ear:—

"Ye part, but not for ever—
No! ye shall meet again,
Where sorrow cometh never,
Nor care, nor tear, nor pain;
Where she, the good and lovely,
Whom ye have bid farewell;
Mid brightest scenes of glory,
In happiness doth dwell."

And thou, the chiefest mourner,
Whose deep, deep bitter wo,
Except the widow-hearted,
No bosom else can know;
These words to thee do whisper
Some notes of sweet relief;
Which round thee e'er shall linger,
To soothe thy tender grief.

They point thee upwards ever,
Where joys eternal bloom;
Where union endeth never—
Where parting is unknown;
Where she thou mourn'st will greet thee
With smiles that will not cease;
And through life's portals lead thee
To bowers of fadeless peace.

M. H.

New York, Oct. 13, 1840.

### EVANGELICAL IMPULSES COMPARED WITH CATHOLIC HABITS.

From the British Critic.

The stimulus of new opinions, of a more spiritual system, of preaching that which is believed never before to have been preached in that Church or town, is of course likely to generate a sort of zeal. It has done so; but it has had its day; and, like all false stimulants, has lost its virtue. Twenty years ago perhaps the probability was that a man who held what are falsely called evangelical opinions, was a more active, painstaking parish minister, than the common run. We have lived to see this system embraced by the world—the world in its worst sense. It exists in a hundred base diluted shapes, as liberalism, as semi-socinianism, as nominalism, as indifference to all religion, at least to all positive doctrine, positive duties, or any positive authority in spiritual matters. It is become the creed, or no creed, of power, wealth, fashion, and sensuality.

Your flash evangelical young clergyman was merely a gay fellow at the University; he married a young lady of rank, piety, and wealth, falls in with her mode, and is presented by a body of trustees to the first vacancy which occurs in an influential Church, which they have purchased. To do him justice, he announces a good deal; he institutes or reforms several schools, a district visiting society, a Thursday evening lecture, three schoolroom lectures, and other undoubted organs of usefulness. He proposes to repair the Church, and to extend the west gallery up the side aisles. In every department of his little reign the note of preparation is heard. He gives his money, his time and his lungs, without sparing. A few quie old-fashioned people, and a few envious young ones, are a little scandalized at some of his ways, but their feeble voice is overpowered in the universal applause. One peevish eccentric old gentleman, laughed at by every body, privately remonstrates with the youngster, and gets condescendedly quizzed in return; he then, as a last resource, writes to the Bishop, and is by him good-naturedly hushed. There are however one or two trifling drawbacks to the new vicar's acceptance, which do not tell much now, but will tell by and by. Neither he nor his lady can bear the old parsonage, an old-fashioned little place, in the midlength of a noisy street, three yards from the pavement, and apparently crushed between the more modern, more spacious and lofty mansions of two wealthy tradespeople. This truly spiritual couple having been unfortunately used to the country, cannot live without shrubberies and flowers, and cannot endure noise and smoke. So they get leave somehow, we know not how, to live an uncommonly long mile out of the town. He chooses an elegant mansion in the Elizabethan style, built on a commanding eminence some ten or fifteen years ago by a great lace manufacturer, who, becoming bankrupt by the change of times, did not leave his place to his children after him. The manufacturer liked to see the town where he had lived all his days, and whence his wealth was derived. To it therefore he turned his chief rooms and windows. But fifteen years had made great difference in the town, which has both shot up more chimneys, become more smoky, and has moreover climbed a good way up the very hill, where our youthful couple have perched their nest. What does the young clergyman do in this emergency? He gives the carriage drive a new sweep, he makes his back his front, he plants out the town with deep lines of laurels, and raised banks of American shrubs, and Lombardy poplars, so as to see nothing of the uncouth mass, but just the pinnacles of St. Mary's, (or Mary's Church, as his lady chooses to style it,) and a picturesque corner of the town which dips down a sloping bank into the broad reach of the river. The whole of the town, with its forest of red tiles and chimneys, is too overpowering for him; a presentiment of its impracticability seems to whisper, "Thou shalt see but the utmost part of them, and shalt not see them all." However, our young clergyman does not intend that this sweet retreat shall be the home of his affections; he means it to be nothing but the *opportunity* of ease and retirement, if he should require it,—a sort of potential paradise: for as "stone walls do not a prison make," so a delightful mansion and grounds are not an indulgence to those who are determined to exercise spiritual self-denial. Our friend accordingly scorns to be a Sybarite, and would be a public man. Towards noon he is seen walking or riding into the town. There for two or three hours he is seen walking about, conferring with the various members of his parochial staff, and seemingly very busy—believed by every one to be seeing much of others, but experienced by every one in particular to be rather a repeller than an encourager of advances, and a prompt cutter-short of conversation. By three o'clock he is emeritus for the day, and perhaps many miles from the smoke of his parish. This is the period of his activity—we will not describe the season of disappointment and languor, nor say how long the peculiarities of the earth, air, or water of the neighborhood allow the lady, and consequently her husband, to reside on or rather near the living.

A clergyman may, of course, do his duty by his parish even from the distance of five or six miles; yet our forefathers thought it wisest to place the parsonage, as much as they could, in the very heart of the cure, and as near the Church as could be. There was once a *freer* communication between the pastor and his flock than is thought possible now. That freedom might often degenerate into unbecoming familiarity, and was undoubtedly very odious, when extended without reserve to bad and good alike; yet it cannot be fairly condemned because it might be abused.

The parson did once live in some public thoroughfare accessible to all: φίλος δ' ἦν ἀνθρώποισι· Πάντας γάρ φιλέεσκεν, ὁδῷ ἔπι οἰκία ναίων. His humble tenement neither excited the envy nor the cold secular awe of his parishioners. The door of his low uncarpeted parlor opened almost or quite into the street. His room, wherein he lived and studied, was his hall of audience alike to rich and poor. He was not afraid to appear as a parson in the haunts of the poorest, and of those who are now the most disorderly. His gown was his protection, and secured for him, as we think, a more spiritual and a more useful sort of consideration than the more splendid outward circumstances wherewith the clerical office is now surrounded. We have heard of clergymen, even in the middle of the last century, and in large towns, sitting for a certain time every day, on a certain bench before the bookseller's shop, or in some such place of public resort, that they might afford to all an opportunity of conference, even to the poorest; and we know one case, where a person felt himself throughout life greatly indebted to his having often listened, when a boy, to the discussions there carried on between a clergyman and some of the well-informed of his parishioners.

Perhaps "the times" do not admit of such usages in our days, but it is of "the times" that we are writing. There have been times when it was morally impossible for Christians to preserve an ordinary degree of virtue, unless they fled from the overflowing torrent of vice and effeminacy into the caves of the desert, or the cells of monastic institutions: and very bad times of course they were. So we think they are bad times which compel clergymen to shut themselves up in secluded parsonages, in order to preserve their inward spirituality and outward respectability;—respectability, that cold dull thing, the very key-word of Protestant morality.

We could mention many parishes, nay, whole towns, where the parsonage is deserted, or tenanted by some little huckster, or some very small tailor, and pointed out by parish antiquarians as a curious relic of a past state of society. And where are the owners? One rector is, perhaps, a foxhunting parson, who lives a hundred miles off. Another enjoys himself in a delicious cottage ornée, only ten minutes drive from the Church, the very gem of the country, as Mr. Robins has it, whose picturesque gabels and conservatory just peep through the graceful acacias, and over the high brick wall which hermetically seals the whole domain, surmounted by a chevaux-de-frise of broken bottles, illustrative at once of the genial hospitality which a select circle of pious friends have long found within, and of the very confidential terms on which "the reverend gentleman" is with the junior part of his needy flock without. The curates, of course, being under no legal obligation to reside, improve on the example of the incumbent, and keep their parishes at arm's length, by betaking themselves to the more genteel and retired suburban villas and terraces.

Yet many of these are men of piety, men of industry, men of honest purpose, men with a taste and a yearning for better things. But they feel themselves paralyzed. They feel as though they were cast alone on the billows of the mid Atlantic, commanded to stem and beat back with their puny arms the north-bound heavings of an equinoctial tide. They are supporting a dead weight with no leverage, with no rest, with no hope or chance of aid. They have no system to fall back upon. The mere shadow of a system which they have, only oppresses them by its utter impracticability. How can a town curate find consolation in a system which daily compels him to give the offices of the Church to those who despise them, and to declare them to be Christians, whom, whatever his peculiar theory of churchmanship may be, in his heart he believes to be not? What wonder is it that the best men, so circumstanced, should sometimes suffer themselves to be the sport of fools! or that they should fall in with the solemn nonsense, and worse than nonsense, whose one great plea is, that it seems to be doing something. From the monotony of discouragement in their regular duties, and from the sober certainty of failure, they naturally seek relief in the many Jack-o'-lantern schemes of the day. And when their minds have once caught the soft contagion of novelty and adventure, they soon pall of the lawful walk and dull routine. Any thing whatever, the hardest work, the most perilous enterprises, the rashest and most precarious projects, are pleasanter than duty. They will wander over the country, trespass on other spiritual manors, talk, preach, harangue, or pray, everywhere and anywhere, any thing rather than go over again the thrice gleaned field of their own dull parish.

It is eleven o'clock in one of the chief streets of a large manufacturing town. All the world is busy. There is indeed no flood of factory boys and girls, for eleven is to them neither summons nor release. But the sound of machinery breaks on the ear at every turn, and the opened windows remind one what air those poor creatures are breathing within. Men of business are hurrying to and fro to keep their appointments, and make one feel quite feverish at the sight of them. Who, meanwhile, are those four clergymen strolling up the street arm in arm, looking neither overworked nor hurried, but as disengaged as if the world was made for them, and time itself could stop at their bidding? Surely we might suppose, after all our talk of spiritual demand, here is some show of supply. What need of District Visiting Societies here? On nearer approach they turn out to be the four "good men" of our town. They have met casually, as they do at least once every day of their lives, at the counter of the Conservative bookseller, to hear some new thing, and to talk over the contents of the *Record*, duly perused at their breakfast tables. As they pass along they survey with benignant pity the wretched mortals hastening by with their thoughts engrossed in the base secularities of trade. Their direction leads them near a Church whose chimes are going for a week day service. Surely this must be their destination. Not so, for one of them separates from the party, and runs to the vestry door of the open Church, leaving the rest going down the street. He has just spoken a word with the curate, whom he finds putting on his surplice and going "to take his turn," and having settled some little matter, he hurries from the "two or three gathered together," and with very little extra speed soon overtakes his three clerical brethren. The Church bell has no charms to them or to their families, nor can they imagine any one willingly obeying its call on a week day morning, except from the blindest and most fatal superstition. But what are they about to do which is better than the prayers of the Church, and why have they mustered so early? This is Saturday, their weekly meeting for extempore prayer that the Divine Blessing may rest on the morrow's "pulpit ministrations;" which, it must be observed, is all the previous thought or trouble those same pulpit ministrations are likely to receive at their hands.

It would really be one use of daily prayer, morning and evening, and still oftener, where the population and numerical strength of the clergy made it advisable, that it could compel one or two of the latter to be always "on watch," to borrow a shipboard term, and always to be found. It might also lead them to fix their residence a little nearer the Church, and in a more central part of their parish. It is at least as important that a parish priest should be easily got at by his parishioners as that he should easily get at them. Now we know that sometimes nothing is more difficult than to find one on an emergency; and in a large town there are likely to be such emergencies every day. Take the following samples or illustrations of the difficulty. A poor youth, in a small and poor household, is taken suddenly and dangerously ill, and wishes to see the clergyman; no one can be spared from the house to fetch him: and the poor mother runs about the neighborhood for half an hour to find some unemployed pair of legs; she succeeds at last, and hires them for sixpence, which she can ill spare, to run a good mile up hill to Chesnut Place, where the curate lives, for the incumbent is out of the question. In about an hour the messenger returns with the tidings either that the curate is not at home and not to be found, or that he has himself just walked from the town, finds engagements waiting for him at home, and cannot come down again for several hours, but will come down this evening, *if he can.* Next morning perhaps the youth is dead or insensible. We have been told by the head of a large house of trade in London, whose warehouse extended into three of the city parishes, and paid heavy rates to all, that a young man in the establishment was suddenly seized, and feeling himself to be dying, earnestly desired to see a clergyman. No trouble was spared to procure one, but not one belonging to the three parishes could be found. One of them it appeared resided somewhere in Regent's Park. Candor obliges us to say that our informant was not the man to cultivate friendly relations with those clergymen; and that they were not all really so inaccessible as would seem from the above complaint. Still there could be no doubt they did not reside in their parishes, though the evil was not so great as the broad statement would lead one to suppose. We could mention a town of five parishes and thirty thousand inhabitants without one resident incumbent. This also is a broad statement, which a knowledge of the circumstances greatly explains and extenuates; though after the amplest allowances, a large amount of spiritual neglect and desertion still remains to be deplored. But a generation which greedily swallows the broadest statements to the prejudice of other times and countries, and is afraid to hear them explained away, should sometimes hear the charges that may be brought with *literal* truth against itself.

"Tell me what sort of a churchman the new rector is to be," said a lady to a friend of hers, who was living in the parsonage in the heart of a manufacturing parish, and was expecting to be displaced by the death of the incumbent, "and I will tell you whether you are likely to be disturbed. If he is a low churchman he will be sure to take a house out of the town."

A poor old creature finds herself unexpectedly at death's door, and is superstitious enough to wish to unburden her soul by confession to a minister; she wishes also to receive the Sacrament before she dies. Messengers are sent out, and clerks and sextons, footmen and housemaids, questioned and cross-examined. On that blessed morning not one clergyman is to be procured for love or money in a town of two and twenty thousand inhabitants. If the destroying angel were to appear impending over the city and strewing its streets with death, not one priest of God would be found to stand up between the living and the dead. They have all trooped off, by the stage, together with two or three of their dissenting brethren, to a grand Bible Society meeting at a pious and fashionable watering place some twenty miles distant, and are at this moment haranguing a select company of ladies and gentlemen on the ball-room floor at the principal hotel, on the vast privilege which their hearers enjoy, and, if they may say it, their own town enjoys, in the possession of "a truly Gospel ministry."

A clergyman's own parish is, not his castle, but his kingdom. It is a vantage ground wherein he need never yield. When he roams elsewhere, he loses nine-tenths of his strength. The dissenting teachers know this, and confess they can never enter a house in the same way the clergyman of the parish can. They feel they must *put on* a certain pomp of sanctity in order to make up for their want of right and introduction. They feel theirs is an intrusion which rather requires excuse. When the clergyman has to be summoned in vain three or four times to the sick bed, he forfeits this immeasurable superiority. Some agent of dissent comes in and takes legal possession of the unoccupied ground. The bargain is soon struck, and a soul lost to the Church for ever.

We are well aware that it is easier to censure than to advise, to pull to pieces than to put together. Our remarks have hitherto done nothing more than exhibit the miserable state of religion in the lanes and alleys of our towns, and the mischievous or inefficient character of the means that are employed to reform it. But something more may be naturally expected. We confess however that we are not prepared to do more than to point out the true direction, and to predict generally what kind of attempts will alone be successful. There is a painful satisfaction in the thought that hitherto the plans of parochial reformation have not been so closely on ancient and primitive models as to compromise the Church. Our district visitors as little resemble the deacon and deaconesses of the Apostolic age, as they do the sworn brotherhoods and sisterhoods of later times.

Nothing strange has happened to us. No Church ever yet succeeded in retaining the allegiance of the people without a larger and stronger, more searching and more elastic apparatus, than is ours. The extent of the popular apostacy in our days is indeed wonderful, but not more wonderful than the degeneracy of the Church's present ways and means. Christianity did once wear that very guise which, while it was good for the rich, was also of that very sort which most appeals to the prejudices and sympathies of the poor. It was once a religion of visible self-denial and holiness, that willingly took on itself the sorrows which to the multitude are inevitable, and lightened their sufferings by its own pain and privation. It was not once that umbratile thing, that feeble exotic, shut up in churches, parsonages and parlours; but walked abroad, made the multitude both the receivers, the collectors, and distributors of her bounties; compelled cities to wear her livery, and dared to inherit the earth. She once provided homes and forms of operation for the heroic virtues, for lofty aims, and firm resolves, making their torrents flow in the manifold channels of mercy, instead of suffering them to waste the land with a baleful magnificence. She once gave names and methods and ancient sanctions, and solemn order, and venerable holiness, and every quality men love and obey, to the pious bearers of spiritual and temporal aid to the ignorant and poor; as even the many sacred titles which our streets, our gates and our bridges are still suffered to bear do testify. She once did so combine and temper these works of benevolence with other holy employments, with frequent daily prayer, and oft-heard choral praise, that the social acts of temporal and ghostly relief seemed no separate adventitious work, no petty craft of artificial goodness, no capricious adventure or trick of interference, but rather flowing from a something holy, natural and complete in all its parts. She once had officers and employments for all, that all, however humble in rank, or wealth or mental culture, might be personally interested in the Church's work. She once could claim her own from every rank, teach all her holy characters, make all acknowledge her marks and passports of sacredness and authority. *We* cannot bring back those days again;—who would wish that *man* should have this power? but still *they* may come back to *us.* The times are dark, and a curtain of gloom hangs over the future; but on its dark face we may discern brightening in prismatic hue a vision of past beauty,—the Holy Catholic Church.

## COMMUNICATIONS.

For the Churchman.

### "INCIDENTAL NOTES CONCERNING OXFORD DIVINITY."

*Mr. Editor,*—Above you have the title of the leading article in the Gambier Observer of 14th October. Considering the demonstrations that have been made in that quarter, I took for granted that even "incidental notes concerning" what is there held up as an awful abomination, would be at least measurably formidable.—They remind me, however, very much of the propensity of many of those *note-making* editors, who try to fasten themselves for reputation, on works of which they are hardly competent to descry either the merits or the defects.

It is the evident object of these "incidental notes" to check the full current of wholesome inquiry which the Oxford Tracts have set in motion, raise a barrier to the extensive good they are doing, and lessen the number of anxious, gratified, and edified perusers of them which is daily increasing around us. But—*brutum fulmen.* To what does it amount? Let us see.

*Imprimis.* "The 53d and 54th numbers of the British Critic are for sale" at a Depository of Popish books; and this British Critic "is the organ of Oxford Divinity," &c. &c. Ergo, Oxford Divinity must be popish.

Suppose it should turn out that Bishop M'Ilvaine's Charge on Justification should be for sale at Depositories of Schismatical books, and should be greatly cried up by schismatical periodicals, and should be in wonderful favor with schismatical leaders and followers; would the Gambier Observer admit it as a fair inference that the Charge is therefore schismatical in its character and tendency? This, mark you, Mr. Editor, is an *argumentum ad hominem.* It is intended to take the Observer on its own ground. I might show why this inference would be more just than that which the Observer draws from its premises. But that is not necessary to the present argument. It remains for the occidental Editor to say whether the general character of a book-selling establishment, or of the lauders of books, is to be regarded as necessarily imparted to every book which they may sell or laud.

*Secondly.* "The Roman and Parisian Breviaries," are pronounced by the British Critic aforesaid, to have much "*depth and richness;*" and it is estimated that in its care to avoid one extreme, *popery,* the English ritual may have leaned somewhat too far to the other, *liberalism.*

Does the editor know what the Roman and Paris Breviaries are? What portion of them is *purely scriptural?* How faithfully the Oxford Divines have drawn the lines, in those works, between what is popish and what is catholic?

Suppose, however, that the faulted critics herein err in judgment; does it, therefore, follow that they forfeit all claim to respect and confidence? Will the Observer grant that they who think the Liturgy may be improved, are therefore to be shunned as enemies to the evangelical purity of the Church? Will it grant that they are to be denounced who think the Liturgy insufficient, and that therefore it should be improved by extempore additions? Will it think those worthy of reproach who look to meetings at which our ritual is either altogether laid aside, or made to be adapted to imagined peculiarities to which, in its regular order, it is not fitted, as special sources of spiritual blessing to the Church? Will it own that they are untrue men who fall into the curtailments and distortions of it which so much abound in connection with peculiar claims and professions of evangelical piety? It must do so, if there is any force in its objection to Oxford Theology, that the Liturgy is therein represented as, although perhaps, upon the whole, as good as we could have, *considering*—yet not such but that it could be improved. I profess no sympathy with either view; but if the Editor adopts *principle* as his ground of objection to this feature of Oxfordism, he is bound to let the good rule work both ways.

If there is any meaning in what the Observer says, in this connection, about "a slave at the King's table," and "the beautiful robes of the King's daughter," I see not what it can be, other than a decided preference for the Church of England acting in its capacity as the royal Church, to her standing forth in her spirituality as the blessed and honored daughter of the King of kings. That this was meant I cannot believe. The unhappy and unwary appearance of taking such unhallowed ground was the result of the reckless prosecution of a cause, and the natural desire, in conscious weakness of argument, to catch at every thing that offers a fair show of favor, however it may, in reality, be hostile to the sacred cause of truth and right.

*Thirdly.* Reference is made to a Review in the British Critic of Froude's Remains, in a bungling paragraph from which it is difficult to extract any definite sentiment or position.

With regard to this, it is proper first to observe that such have been the Anti-Oxford trickeries and twistifications in pretended extracts from the Tracts, and in references to them, that an honest man is perfectly excusable in holding his judgment in suspense until he sees and reads for himself.

But after all, there is so little in what is produced from the Review of Froude's Remains, and that little can be so easily resolved in the exercise of even a minimum quantity of evangelical charity, into the mere exuberance of devout feeling, that I frankly confess myself relieved from apprehensions that something still more faulty might be found.

The pretty stories about "an Episcopal clergyman" falling in "with the Roman," (I will not add with the editor "Catholic) Bishop," (I will not say with him "of," but *in*) "St. Louis, and some priests of his Church," (qu. sect or heresy?) and about the gentleman who holds the same position in Cincinnati; may be disposed of by recurring to the remarks made above respecting the high favor in which a certain Charge may be with certain folks.

*Fourthly.* "A private letter" has been received "from a dignitary of the Church of England in answer to the inquiry how stand the Bishop of London, and the Archbishop of Canterbury, as to Oxford Divinity." And what, Mr. Editor, does your Western brother of the quill say that this "dignitary" says of his Grace and his Lordship? Why: "that although it has been confidently asserted that these eminent prelates are of that way, there is no reason to believe any such thing," and that "as to the Bishop of London, he certainly does not look upon the peculiarities of Oxfordism with partiality." "*Parturiunt montes,*" &c.! *This is all!!!* Methinks that the dignitary, and his Lordship, and his Grace, would feel themselves but little complimented at being brought to bear upon so very small a thing.

Is this all that could be discovered of All England's Primate, and London's Prelate, if the subject-matter on which it were desired to get their opinion, was *popery,* or any dangerous tendency towards it? No, Sir, No. Those venerable men would not then be mealy-mouthed. They would not give any man cause to make so poor a case out of their supposed hostility. Their trumpet would give no such uncertain sound. The "Observer" has cast an indignity upon Hawley and Bloomfield, of which they will probably never know; but to which the friends of the branch of the Catholic Church of which they are such prominent and honored members cannot be insensible.

To the bold indignity thus offered to these eminent prelates is added—I hardly know what to call it—an effort to deduce from a very vague passage in the London Christian Remembrancer, evidence that that distinguished periodical is with the "Observer": that is, that it can imbody in a style *hardly coming up to honest fault-finding,* a *protestation against popery.*

Mr. Editor: this article of the Gambier Observer must be very comforting to the multitudes who are deriving spiritual edification from the Oxford Tracts. It shows how little, even with the advantage of all that has been said and written against the tracts, *the sum of the whole matter is.* The opposition to those works is *going out;* and devout men, and men anxious to learn the right, and men wh[illegible] to a distinguished body of divines who most faithfully illustrate, in words and deeds, the holiness and virtue of the Gospel; will be left, quietly and undisturbed, to study those interesting productions; aware, indeed, that imperfection attaches to every thing human; but thankful that in this age, so greatly needing such a blessing, men are found to raise a solemn voice in behalf of true and disinterested piety, and of the unity, purity, good order, and *spirituality* of the Church.

FIDES.

For the Churchman.

### THREE THOUGHTS ON THE POWER, WISDOM AND KNOWLEDGE OF GOD.

The argument for the power of the Deity drawn from the magnitude of the heavenly bodies, the swiftness of their motion, or the space they occupy, has never appeared to me of such great force as some would represent it. These things, after all, affect us by comparison. We should think it very absurd for a reasoning caterpillar, if such a creature could be, to argue, that man must be possessed of immeasurable powers because he had constructed the pyramids, or travelled on a rail-road. There may be, very possibly there are, creatures by whom these magnitudes, distances, and rapid motions, are viewed with as little wonder as we contemplate the height of a mountain, a voyage round the earth, or the flight of an eagle through the air.

Two pismires converse together: says Micron to Psilon, of what inconceivable power and speed is the horse Caballus! in one sixth part of the time of the diurnal course of the sun through the heavens, he can pass beyond the bounds of yonder plain and return; a space hardly to be comprehended, much less travelled over, by one of our race.

If we are ever to entertain any thing like a just notion of the immensity of the Deity, we must carry our thoughts beyond all magnitude and all distance. At the moment of creation the Spirit of Light hastened from the sun to the earth; from the farthest bounds of the universe, the Spirit of Thought observed, pursued and overtook him before he could accomplish one fourth the distance. When the Spirit of Light reached the earth, "O Spirit," said he to him of Thought, "how art thou possessed of a swiftness so much surpassing mine, who supposed myself the swiftest of all beings." To him the Spirit of Thought replied: "Ten thousand times ten thousand and thousands of thousands times farther than from earth to the utmost limits whence I came, is He who made you and me and all; and He is here; He is the Infinite." The Spirit of Light bowed himself and adored.

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The argument from the marks of design manifested in the material world to prove the existence of an intelligent author of nature has been pursued, as far, perhaps, as is useful or practicable; but no argument to the same effect, that I remember, has been drawn from the immaterial world, say for instance, from the various principles of action in the mind in their adaptation to each other; to external circumstances, and to complete and perfect action.—To take one or two examples:—The immediate action of self-love is to produce our own gratification, or more properly, our own happiness, its more remote action has regard to the happiness of others as one of the best means for securing our own. Benevolence, in its immediate action, promotes the good of others; in its more remote action, the good of ourselves; not only as a consequence, because by promo-

ting the good of others we promote generally our own, but also because it comprehends ourselves as a part of the community to be benefitted. Justice is primarily concerned with the actions of negative virtue; the abstaining from wrong; but it must more remotely conceive itself with those of positive virtue, the doing good, for otherwise, we shall find ourselves deficient in many actions which may be regarded almost indifferently, as either acts of justice or acts of charity. Charity, on the other hand, more properly concerns itself with the actions of positive virtue, giving relief to the poor, attendance on the sick, &c.; but surely he cannot be considered as a true lover of his neighbor, who would wrong and defraud him. Each principle of action, has its own proper object for prompt action but each may be extended to the objects of another, and thus we find that both promptness and harmony of action is secured. Each principle requires its peculiar object that it may act with full effect; but each requires to be modified by some other, that it may not be excessive in acting on its proper object, or neglectful of that, towards which it more remotely tends. Self-love might, properly would, lead us to benefit our neighbor: but how slow, limited, and imperfect would here be its operation, compared to that of benevolence! Justice might direct us to give consolation to the afflicted, or relief to the necessitous: but how cold and tame would be its character when compared with the generous warmth, the bounding eagerness, of charity!

By an able hand, much, no doubt, might be made of this argument. Paley has given, and admirably given, the argument from design in the material world; but his mind was not of sufficient depth in philosophy to undertake and complete that derived from the immaterial.

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There is one essential difference between the Divine and the human mind, which I do not think I have observed in any writer. In the Human mind all primary ideas are either produced by our sensations, or our sensations are the occasions of their being excited or generated within us. In the Divine mind, nothing of this sort can be the case, for all possible ideas of all possible things must have existed therein from all eternity. M.

For the Churchman.

OXFORD TRACTS.

*Mr. Editor,*—I have, for some time, intended sending you the substance of a short conversation which I had, not long since, with a worthy, intelligent, and pious Old School *Presbyterian.* As I am humbly conscious of being an Old School *Churchman,* I will, for brevity sake, represent my friend by the letter P., and myself by C.

P. Are you not much surprised at these Oxford Tracts?

C. Surprise may be the result of directly opposite views of a subject. What do you wish to intimate as the ground on which I should be surprised?

P. Why, because there is so much popery in them.

C. Have you read the Tracts?

P. No: but I know of them through your own publications.

C. What publications?

P. Why, the Christian Observer, and the Episcopal Recorder, and other similar works.

C. My good friend, the Christian Observer, and the Episcopal Recorder, and other similar works, are about as good authority touching the Protestant Episcopal Church, as the Evangelist and other New School papers, are touching the Presbyterian Church.

P. And that is just none at all.

C. Agreed: and let me recommend to you, my friend, to read the Oxford Tracts before you condemn them.

P. That would indeed be the fair course.

And here, Mr. Editor, our conversation was interrupted.

AN OLD SCHOOL CHURCHMAN.

ST. JOHN CHURCH, BANGOR.

The Rev. Mr. Freeman, having resigned his charge of the St. John Church in this city, and accepted that of the St. Mark's Church in Augusta, will leave this place in a few days.—While we sincerely regret the loss of Mr. Freeman as a citizen, we cheerfully comply with the request of his society, and publish the following resolutions, fully coinciding in the sentiments they express.

At a meeting of the Vestry of St. John Church, Bangor, held September 22, 1840, the following preamble and resolutions were unanimously adopted:

Whereas the Rev. Frederick Freeman has tendered his resignation of his pastoral charge as Rector of St. John Church, that he may accept an invitation from St. Mark's Church at Augusta, therefore,

Resolved, That it is with painful reluctance, and deep feeling of regret, that this Vestry do accept the resignation of their Rector.

Resolved, That this Vestry, in common with the Parish of St. John Church, do entertain sentiments of the utmost regard and personal esteem for their beloved Pastor, both for his Christian virtues and manly defence of the religion of Christ, and do express their warmest acknowledgments of his many excellencies as a man, and eminent talents and services as a minister of the Gospel, and of the signal success which has attended his labors in establishing and enlarging this branch of the Church.

Resolved, That the perfect harmony of feeling which has uniformly existed between him and his parish, and the high estimation in which he is held, induced the hope of his continued labors for our further good and advancement, and that we are only reconciled to a separation in the hope of his more extended usefulness and of his building up of another bulwark of Christ's Church, and that the best wishes for his welfare, and our prayers for his success, attend him in his future labors.

Resolved, That the Secretary of the Vestry be, and he hereby is, requested to present the Rev. Mr. Freeman with a copy of the foregoing resolutions.

F. F. FRENCH, Secretary of the Vestry.

*Bangor Whig.*

The Rev. D. C. PAGE, Rector of Trinity Church in this city, intending to visit Europe to benefit his health, took leave of his congregation yesterday morning in a sermon remarkable for Christian beauty and impressive grandeur. We have heard Mr. Page deliver more vigorous sermons, 'tis true, yet we never heard him under circumstances so sorrowing and melancholy—sorrowing because the community and his congregation deeply lament his absence; melancholy, because we could not divest ourself of the harrowing affliction which it has been his misfortune so lately to meet and bear. We speak for the whole community of Natchez when we say, that there has never lived among us a man of more brilliant endowments and Christian benevolence, and certainly we can never hope to have a pastor who will, in a higher degree, win the love and admiration of his congregation. In his trip to Europe, we wish him all peace and safety, and we but reiterate what every heart feels when we say, that he carries with him the liveliest and most sincere feeling for his speedy return in restored health. Wherever he goes, the bright cross of Christianity will be honorably represented by his fervid lips and dignified eloquence.—*Natchez Courier.*

# THE CHURCHMAN.

SATURDAY, OCTOBER 31, 1840.

## SALVABILITY OF THE HEATHEN.

CHARLES LESLIE, "the head, or at least a man of the greatest abilities among the non-jurors," is known to have been one of the most zealous champions of the truth that the Church of England has ever produced. Not only his writings, but the poverty, deprivation and punishment to which he cheerfully submitted after the Revolution of 1688, are proof that he loved the Church of England, not as the Church established in Great Britain by law, but as the true and sound, and the only true and sound, representative in that country, of the one catholic Church of Christ. His "Short and Easy Method with the Deists," has ever been admired as an unrivalled monument of compendious and conclusive reasoning, and of the rare ability which brings the greatest subjects within the grasp of feeble capacities. His staunch opposition to the measures of the infatuated James II., his "True Notion of the Catholic Church," in answer to Bossuet, as well as numerous other of his acts and writings, exonerate him from all charge of a bias to Romanism. His "Snake in the Grass," his "Wolf stripped of Sheep's Clothing," and indeed, all that he ever wrote, prove that he was equally far from making unworthy concessions to any class of Protestant Dissenters, of whose errors indeed he was the merciless castigator. His terrific rebukes of Tillotson, and Burnet, for the base adulterations with which they sought to adapt the mysteries of the Christian faith to the sickly palate of Socinians, (to say nothing of his "Sermon against Marriages in different Communions,") shield him from every imputation of a latitudinarian tendency. "Blessed God!" he exclaims after animadverting on Tillotson's View of the Incarnation and Atonement, "this man makes no more of the mysteries of our religion than to satisfy men's foolish curiosities! * * Was there ever so impious a burlesque upon God and upon the religion of Christ? As if he was incarnate for no other end but to make people wonder and gaze, and because of the mystery, forsooth!" "It makes all my flesh creep, and my soul tremble within me, but to repeat such blasphemous schemes of Divinity, which makes God to be the Devil's ape, and to have followed his wicked inventions in the institutions of the Christian Religion." See his "Charge of Socinianism against Dr. Tillotson, Considered." And thus again he concludes his "Reflections upon the Second of Dr. Burnet's Four Discourses:" "Yet these adversaries *roar in the midst of our congregations and set up their banners for tokens.* O God! in what a condition is this poor Church, these miserable, misled people of England, when such doctrine is taught from the throne of Canterbury! when addresses are made to the clergy by their bishops, publicly and in print, to teach and propagate these damnable heresies! when these men are made primates and bishops of our Church, whom our Homilies think not fit to be accounted as Christian men, but adversaries to Christ and his Gospel! *The whole head is sick and the whole heart faint!* It is for the sins of these nations that such priests are sent to them." Whether Leslie was the author of "A Warning for the Church of England," or not, it is certain that he remonstrated most faithfully and severely against those Socinianizing tendencies which crept in among the Church of England divines, on the accession of William and Mary, predicting, in the midst of obloquy, the evils of that rationalism, which the divines at Oxford and their associates are now endeavoring, in the midst of obloquy, to eradicate. Indeed, we have never known a good Churchman find any other fault with the writings of Charles Leslie, than one which has been sometimes profanely imputed to the writings of St. Paul; *viz.,* that they are too controversial.

For Leslie's view of the atonement, take such passages as the following:

"We say that God accepts only the satisfaction of Christ, as being full and adequate to his whole justice. And the condition and privilege of Christ's covenant is, by our being incorporated into him, to make his righteousness ours, that, as *he was made sin for us who knew no sin,* so we, (who have of ourselves no righteousness,) *might be made the righteousness of God in him.* And being thus clothed in the garments of our elder Brother, we are accepted *in him only;* and those only are accepted, who, in profound humility and sense of their own unworthiness, rely wholly on the righteousness of Christ."

*Sixth Dialogue on the Socinian Controversy.*

"The sin-offering was so holy, or devoted, to bear God's indignation for sin, that none *must touch it but who was holy: the garment must be washed on which any of its blood had been sprinkled; and the earthen vessel wherein it was sodden must be broken: and the brazen pot scoured and rinsed.*

"Yet this devoted and cursed thing, loaded with the sins of the whole people, the priest must eat, and turn it into his own flesh and blood, that he might bear their iniquity, as it were, incorporated in his own body. And thus it was that Christ was made a curse and a sin for us, and bore our iniquities; they were incorporated in him, made his own, and he bore them in his own body on the cross; and suffered for them as if they had been his own." *Ibid.*

The language of the following extract is strong and homely, but the truth conveyed is none the less great and precious:

"You that trust in your own works appear to me as a man clothed in filthy rags, (for such is our righteousness,) and brought into court, rubbing and scrubbing and patching these nasty clouts, striving to make himself clean and fine and well drest as the courtiers he sees there.

"Who may commend his skill and industry in darning and cobbling, but must withal pity his ignorance, if he thinks ever to make his dress fashionable by such means; but if he should presume to make one in that garb at a solemn feast, made upon the most glorious occasion, the marriage of the king's son, he must not only be thought mad, but expect to be severely punished and thrown out of court, with disgrace for such impudence."

With these explicit acknowledgments of the atonement and of justification by faith only in the Redeemer of mankind, Leslie was yet the advocate of a true evangelical priesthood, and of the Episcopal order as the channel of its transmission, and none more vigorously than he taxed the Presbyterians with the sin of Korah. He was too good a friend to man and religion to take the life of either by separating the soul from the body; and accordingly we find him everywhere representing the sacraments as equally necessary with faith to salvation. "As the Spirit of God *moved at first on the face of the waters* to impregnate them and make them fructify, and gave a miraculous virtue to the waters of Jordan, of Siloam and Bethesda, for healing of the flesh, why should we doubt that the same spirit can and will sanctify the waters of baptism to the mystical washing away of sin, having the positive institution and promise of Christ for it?" (*Discourse on Water Baptism*) To the necessity of Baptism he allows but two exceptions: the first in the case of those who cannot obtain it; the second, in his own words, is as follows:

"Secondly, those who have been baptized by persons not lawfully ordained; and consequently they have received no baptism, having received it from those who had no commission to administer it, but who were guilty of the highest sacrilege, in usurping such a sacred commission, not lawfully derived to them by a successive ordination from the apostles; but yet through a general corruption of the times such baptisms are suffered to pass; whereby the persons so baptized, swimming down the stream, do think their baptism to be valid, and therefore seek not for a rebaptization from those who are truly empowered to administer it: I say where no such rebaptization is taught, and thereby the people know nothing of it, in such case their ignorance is in a manner invincible, and their sincerity and devotion in receiving no sacraments, yet thinking them true sacraments, may be accepted by God, and the inward grace conferred, and the defects in the outward and visible signs may be pardoned." *Ibid.* p. 88.

The views of Leslie on the interesting subject which forms the heading of the present article, are such as might be expected from one who held the universality of Redemption, and who on that foundation intelligibly believed and taught the efficacy of the sacraments in the justification and regeneration of all who worthily receive them. From several passages in his works, bearing on the subject, we select two, for the length of which no apology, we trust, will be required by the readers of the Churchman. The first is from one of his dialogues between a Socinian and a Christian.

"*Soc.* Must every body be damned that does not believe the satisfaction of Christ?

*Chr.* I will not say that; but I do firmly believe that no man can be saved but by the satisfaction of Christ; infants, fools, madmen, and those who never heard of it, are excused from believing it: but yet are saved by the virtue of it.

*Soc.* Why then does Athanasius say that 'except we believe we shall be damned, and without doubt perish everlastingly?' Are not these words too positive?

*Chr.* They are no more than our Saviour said, 'Go preach the Gospel to every creature; he that believeth shall be saved, but he that believeth not shall be damned.'

*Soc.* But why does Athanasius put in such positive words as to say, 'without doubt they shall perish,' &c., as if he were so sure of it?

*Chr.* Is not what Christ says true without doubt?

*Soc.* Yes, sure.

*Chr.* Then without doubt they who believe not, shall be damned.

*Soc.* This is a hard saying.

*Chr.* But lay it not upon Athanasius, who but repeated it after our blessed Saviour, and spoke the sense of all the rest of the fathers of the Church; and in the true sense, I think, it goes no further than this: that those who refuse or neglect the preaching of the Gospel, that is, reasonable conviction of these repeated truths, shall be condemned. But I do not think at all that those are included whose unbelief proceeds from an impossibility of conviction, either through want of capacity or want of means; and my reason is, Christ bids them go and preach, and then [declares those condemned] who do not believe. So that where there is no preaching, or sufficient publication of the Gospel, there this sentence does not take place; for it is only pronounced against those who refuse to believe upon the preaching of the Gospel.

Secondly, no man is required to believe further than his capacity can reach; for that is not in his power, and is impossible and is a contradiction in nature. And God has said he will require no more than he has given; but then men may improve their parts, and strength will increase by labor, and decay by idleness; and *to him that hath more shall be given,* and he will be condemned who hides his talents.

These are strong incitements to the utmost diligence and sincerity, but by no means to despair.

And it is in this sense that I recommend to you the doctrine of the satisfaction of Christ: for if faith in him, as such, as our surety and satisfaction to God's justice and wrath against sin, if this be the saving faith as we say it is, then the Turks and barbarians will enter into heaven before you, and have a better title to the name of Christians."

The other extract is from "The Case stated between the Churches of Rome and England," in which the argument is conducted between an English nobleman and a private gentleman. Should any of our professional readers, however, be disposed to deny the possibility, on the known and revealed principles of God's will, of the regeneration and justification of the heathen, without the intervention of the visible Church, we beg leave to assure them that we disclaim the parallel which Leslie insinuates between such ministers and the scribes and pharisees.

"*Gent.* To say that God is obliged to give every man an outward infallible guide, is making too bold with Providence, and measuring his infinite goodness and wisdom by our short line. He has made creatures as it has pleased him: some incapable of happiness or misery, as the inanimates; some capable only of pleasures or pains of sense, as animals: and he has endowed others with reason, as man, and 'left him in the hand of his own counsel; set good and evil, life and death, before him; and freewill to choose which liketh him.' Again, of rational creatures, some he has fixed in happiness, as the blessed of heaven; others are vessels of wrath, as the angels that fell: but man is betwixt these two, to work out his own salvation by his obedience to the will of God, who will judge every man according to what he has given him; 'for as many as have sinned without the law, shall be judged without the law; as they that have sinned in the law, shall be judged by the law; for there is no respect of persons with God.' But according to your argument, there is great respect of persons with him, and his goodness has failed the far greatest part of mankind from the beginning of the world; for what outward guide is there to Jews, heathens, Mahometans, and Christians, and to the many subdivisions to all these? And all these have guides of their own, and the blind lead the blind, with most of them; for it is fact, that the generality of mankind do not choose for themselves, but take their religion upon trust, as they are educated; and we must leave all this to God, who will require from none more than he has given; for 'the Lord is good to all, and his tender mercies are over all his works.'

*Lord.* Can any be saved then but by Christ?

*Gent.* No; but many may be saved by him who never heard of him: he died to make satisfaction to the infinite justice for the sins of the whole world; and took our nature upon him to atone for our fallen nature, to be applied to such who perform the conditions required. He will judge the Gentiles by the law of morality which he has planted in their hearts, and we call natural religion; but from Christians he requires faith in Christ, joined with sincere repentance.

*Lord.* Then the Gentiles are in better condition than we, because less is required of them.

*Gent.* Is it no advantage then to have the 'glory of God revealed to us in the face of Jesus Christ?' as the apostle speaks, and the effect of it upon us is described, that 'we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.' The sight of the wonderful economy of our redemption must needs fill our souls with rapture and joy, when we behold the glory of God in all his attributes, each exalting the other to the uttermost, as it is said, James ii. 13, *misericordia superexaltat judicium,* that 'the mercy of God exalts his justice:' for justice requires full satisfaction, it cannot remit a farthing; to remit is mercy, not justice; and God is justice itself—justice in the abstract. Here then infinite wisdom finds out a full satisfaction to infinite justice; and infinite goodness affords that satisfaction by the incarnation, perfect obedience, meritorious passion and glorious resurrection, &c. of the only-begotten Son of God! This inflames our devotion, invigorates our obedience, and gives compunction to our repentance, when we have sinned and come short of the glory of God. God has vouchsafed to make a covenant with us in Christ, by virtue of which we may appeal to his justice and veracity. It is a pardon signed and sealed by the King, which we may plead in court. The heathen hath not this, but they are still under his mercy; they may say God is merciful to forgive us; but we may say with St. John, that God 'is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' This is a great, a very great advantage, we have above the Gentiles; and may not we enjoy it with thankfulness, and not damn them all to the pit of hell? Because God has made a covenant with us, may we not leave them to his uncovenanted mercy? Is our eye evil to them because he has been good to us? or would we limit his mercies to his creatures with whom we have nothing to do? For what have we to do to judge them that are without?—them that are without God judgeth.' And God did judge one who was without, that is, out of the pale of the Church, to be the most beloved of God, and that 'there was none like him in the earth.' And he is put upon the level with the greatest in the Church, 'though Noah, Daniel and Job were in it,' &c. And as God chose a Gentile to be the great example of patience to all ages, and of another Gentile it was said by Christ, 'I have not found so great faith, no, not in Israel.' And he who said often to his disciples, 'O ye of little faith,' and upbraided his apostles with their unbelief, yet said to a woman of Canaan, who would not be discouraged, for the objection he put against her, of her not being within the pale of the Church, but without among the dogs, 'O woman, great is thy faith.' And of the ten healed, there was but one thankful, and 'he was a Samaritan, that is, a schismatic, a stranger, as Christ here calls him, and said to him, 'thy faith hath made thee whole.' And the pattern of charity is placed in the person of a Samaritan, in opposition to both a priest and a Levite; which makes good what St. Peter said of Cornelius, a Gentile: 'Of a truth, I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness is accepted with him.' This is the doctrine which Christ taught, Luke iv. 25, &c., when he minded the Jews that a widow of Sarepta, a city of Sidon, and Naaman the Syrian, were preferred to all the widows and lepers in Israel: which so enraged the Jews, tenacious of the privilege of the Church, that they 'thrust him out of the city, and led him to the brow of a hill whereon their city was built, that they might cast him headlong.' And it is said they were 'filled with wrath.' The like fury they showed when St. Paul told them that the Gospel was to be extended beyond the pale of their Church, and that God had sent him to the Gentiles. 'And they gave him audience unto that word, and then lift up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And they cried out, and cast off their clothes, and threw dust into the air.' And the like rage is seen among the zealots of your Church when they hear of the Gospel being extended out of the pale of their communion, though with Christians who hold the three ancient creeds, and have every thing essential to a Church except what Rome has made so, viz., the universal and unlimited sovereignty of her bishop, which is the great bone of contention, wherein Rome stands single by herself, thrusting all other Christian churches from her; like a man in a boat, who thinks he thrusts the shore from him, whereas he only thrusts himself from the shore: as Firmilian said to Stephen, Bishop of Rome, *Excidisti te ipsum, noli te fallere,* 'Do not deceive yourself, you have cut yourself off from the Church; for he is truly a schismatic who has made himself an apostate from the communion of ecclesiastical unity. For while you think you can excommunicate all other Churches from you, you have only excommunicated yourself from them:'—*Dum enim putas omnes à te abstineri posse, te ipsum abstiunisti.*"

FEMALE EDUCATION ON CATHOLIC PRINCIPLES.—We have had occasion in another column to take a passing notice of St. Ann's Hall, under the charge of the Rev. Dr. Schroeder: and we would not willingly omit any proper occasion of commending this and the kindred institutions to the patronage of Churchmen. The commendation of one will not, we trust, be deemed a disparagement of the rest; for it is the *principle* on which they are conducted and on which they ask for encouragement which we are mainly desirous to inculcate. We would have Churchmen cherish the same *faith* in the time-hallowed institutions of the Church which some denominations around us put in their ephemeral devices. We would have them consistent and diligent in educating their children in the faith of their fathers; for if eternity be a reality, then for it should our sons and daughters be educated; and if the principles of the Church be true and founded in divine wisdom, then should we send our children to those schools in which, while useful knowledge is duly taught, religion, in the ways of the Church, is *practically* recognized as "the one thing needful."

The Columbia Female Institute, of Tennessee, was the first school for girls which was commenced in our Church, on the principles developed by the Rev. Dr. Muhlenberg, and in the application of which to the education of boys he can have no competitor. St. Mary's Hall, Burlington, under the supervision of Bishop Doane, was next. More recently, the Rev. Dr. Schroeder, of Flushing, and the Rev. Mr. Brown, of Astoria, have opened schools on the same model. These and others of the same kind, while secular instruction shall continue to be thoroughly and faithfully given in them, we commend most cordially to the support of such parents as desire to have their children live and die in the communion of the Catholic Church; for we believe the principle involved in them, that of making religion in the Church the prime object of education, to be essential to the welfare of man; to be nothing less, indeed, than is enjoined by the words of our Saviour, "Seek ye first the kingdom of God and his righteousness."

We have been led into these remarks by the letter of a friend, (in whose judgment we have high confidence, and who is a perfectly *disinterested* witness on the subject of which he writes,) in commendation of one of these Institutions, with the Principal of which we have the happiness of a personal acquaintance, which enables us to verify whatever is said below in his praise. "I have visited Burlington several times," says our correspondent, "since the Rev. Mr. Germain has entered upon his duties as Chaplain and Principal teacher of St. Mary's Hall, and have had ample opportunity of forming a deliberate judgment both in regard to the wisdom of the plan of education there adopted, and as respects the skill and fidelity with which it is administered. The school enjoys, in a rare degree, the ordinary advantages of such institutions. The *situation* cannot be surpassed in healthfulness, beauty or convenience.—The *scheme* of instruction is liberal and judicious; the *method* skilful and thorough. But its most invaluable characteristic is the pre-eminence given to the training of the heart and conscience, and the consistent adoption and faithful application of the system of religious education, prescribed by the authority, and sanctioned by the wisdom of the Church, as *the* instrument, under God, of securing the high and glorious object of Christian education."

FEMALE EDUCATION.—The want of some provision which will supply girls, after they have left school, with a training analogous to that which boys receive in the higher classes of College, is, we believe, (though we speak under correction,) extensively felt in our city. The discipline of the school ends where discipline on a larger scale and more liberal principles may be supposed to commence. With a view in some measure to meet this defect, we observe that the Rev. Dr. Wainwright has issued cards for a course of lectures in the higher departments of philosophy and literature, for the benefit of young ladies who have finished the usual course of school education. The course of lectures is divided into two terms of four months each, with a vacation of a fortnight at the Christmas holidays, and is designed to embrace mental and moral philosophy, history, and the higher departments of English literature with special reference to reading and composition. The advantage of such a course to young ladies, whose age and capacity qualify them to prosecute the studies and inquiries which it will open to their minds, is unquestioned.

Dr. Wainwright's name and reputation are such as to render superfluous any commendation, on our part, of a course of study which he offers to conduct.

We observe also that the Rev. Charles W. Hackley has issued circulars for a course of lectures to be delivered on similar principles in a distant part of the city. As Mr. Hackley may be less known to many of our readers, we take occasion to express the belief, that any confidence which parents may repose in him for the instruction of their daughters will not be misplaced. As a professor, of late, in the New York University, as a writer and scholar of approved attainments, and as a gentleman of amiable temper and courteous manners, Mr. Hackley will be acknowledged, by those who know him, to be well qualified to direct the education of females in the higher branches of study, to which he proposes to devote his attention. Mr. Hackley's address is No. 9 Eighth-street, near the Sixth Avenue.

JOURNAL OF CHRISTIAN EDUCATION.—This Journal is issued with punctuality, and furnished with excellent matter, both original and selected, in relation to the various topics connected with the theory and practice of Christian Education. The basis of the Journal is the grand and fundamental principle, that by the sacrament of baptism men are adopted into the Church of Christ, taken into a participation of its unity of faith, and called to an enjoyment of its privileges. In granting this adoption to infants, the Church evidently contemplates that they shall lead the life of which the new birth is the beginning, and learn to think and act worthily of "the lively hope to which they have been begotten by the resurrection of JESUS CHRIST from the dead." Accordingly the Journal aims to co-operate with the Church in the accomplishment of this blessed design and to advocate those works, measures, and institutions which tend to unfold the principles of the "one faith" to instil them into the minds and make them operative in the lives of the young. Nothing surely can be more simple, more elevated, or more productive of good.

One feature of the work is the information which it gives in relation to those institutions which offer the best security for the proper education of children belonging to the Church. In the September number, we find a notice of St. Ann's Hall, Flushing, under the charge of the Rev. Dr. Schroeder.—After some general remarks in regard to the principles on which the institution is conducted, the writer thus proceeds:

"To make the most moderate statement of our opinion, the performances of these young ladies showed that they had learned as much and as well as we have ever known to be done in the same time at any institution. But it is not upon the intellectual character of this examination that we care just now to dwell. We are far more anxious to convey to our readers a just impression of its spirit, and we know not that we can do this better than by saying that it was marked throughout by a spirit of *Christian simplicity.* It was an examination—not an exhibition. Every thing was in keeping with the religious principles upon which the Rector had promised to conduct his institution. There was no parade, no show, no unusual preparation, no extraordinary attention to dress. Assembled without ceremony in the large saloon, in plain but neat attire, such as would become them on the Lord's day, the members of the various classes took their places as they were called, and underwent an examination, designed as we were informed,and,as we will add,*calculated,* not for a display, but to test the proficiency of each in the studies to which she had attended. During the examination there were repeated intervals, when pieces of music were performed by some of the pupils, on the piano or guitar, and when the rest bounded away to enjoy delightful intercourse with father, brother, friend. At the usual hour of dining, all present were invited into the refectory to partake of refreshments. Dinner being over, some of the company found their way into the gymnasium, where, in the playful competition between the old and the young—for the time all children alike—they had an opportunity of observing the excellent provision made for in-door exercise. The weather being unfavorable, we could not witness the arrangements made for exercise in the open air. In the afternoon the examination was resumed, and having been continued until about six o'clock, all repaired to the chapel that the "work" which had been "begun" and "continued" might be "ended in" God. And here in a neat apartment, really if not formally consecrated to the worship of the Almighty, with its chancel, altar, reading-desks, and organ, the young ladies, after a plain practical address from their friend and temporary father, the Rev. Dr. Schroeder, united in singing a farewell hymn, composed by one of the female teachers, when they were affectionately commended to the grace and keeping of Almighty God. The company then dispersed, evidently feeling, as we deem it a duty and a pleasure to say we felt, that it was good to be there."

But we have been chiefly led to notice the Journal at the present time by the Charge of Bishop Doane, which is given in part in the October number, and is to be concluded in the number for November.—This Charge, which is entitled "The Church's Care for Little Children," is an admirable outline of the provisions which the Church has made for the nurture of the young within her fold, and is replete with wholesome counsel for carrying them into effect. The importance of having such principles as the Charge contains disseminated in the Church, cannot be too highly estimated; and it is much to be wished, therefore, that the Journal of Christian Education, should be brought within the reach of every family. The clergy, we think, are happy in having such coadjutors as the editors of this Journal in the discharge of this essential part of their ministerial functions.

THE RECOGNITION OF FRIENDS IN ANOTHER WORLD.—The popular little work of Dr. Dorr with the above title has been brought to a third edition. It is published by R. S. H. George, No. 26 South Fifth-street, Philadelphia, and is for sale by Swords, Stanford & Co.

TRINITY CHURCH, NANTUCKET, MASSACHUSETTS.

The Rev. Mr. Marcus, who is now making an effort in behalf of his interesting parish at Nantucket, has been favored with the following additional testimony of a layman in this city:

"Having recently visited the island of Nantucket and attended divine worship in Trinity Church, and been made acquainted with the Rev. Rector, Mr. Marcus, I concur with great pleasure, and from my own observation, in the recommendation of the reverend gentlemen published in the Churchman of the 25th instant, of this interesting church, its rector and congregation, to my fellow citizens of New York.

PHILIP HONE."

A gentleman in passing through St. Philip's Church, on Sunday last, between the morning and afternoon services, was very much interested, in finding a large portion of the congregation assembled around their lay reader, who was reading to them the extract, contained in the Churchman of last week, from the Bishop's sermon on the death of their worthy and much lamented pastor; and who were all intently engaged in devout reflection and meditation upon their common loss. May God speedily raise up for them another minister after his own heart, who is able to supply the place of their deceased and highly revered friend and brother!

DISCE MORI.—The "Learn to Live," and "Learn to Die," are two most admirable devotional treatises of Christopher Sutton, a divine of the seventeenth century, which have been lately reprinted in England. An extract from the latter will be found on our last page. We have little doubt that an American edition of the "Disce Mori," would find a ready sale. It is one of those books which, like the "Sacra Privata" of Bishop Wilson, would prove acceptable to all the pious of our own communion, and obtain, we think, a large circulation beyond it. The publisher who would bring it out, might, we have no doubt, obtain for it the strong and united commendations of *all* the bishops of our Church.

The CHURCHMAN'S ALMANAC, for 1841, is published. The information which it gives respecting the institutions, &c., of the Church, as well as its excellent practical tendency, should make it welcome to every Churchman.

TWO HUNDRED PICTORIAL ILLUSTRATIONS OF THE HOLY BIBLE, &c. &c. By ROBERT SEARS. New York: Robert Sears, 122 Nassau-street. Price $2.

The design of this volume is to furnish the young with compendious illustrations of the customs, manners and events connected with the Scriptures.—From the number of the illustrations, it may be seen that vastly more subjects are introduced into the volume than it would be convenient to enumerate. The landscape scenes are made from original sketches taken on the spot. The sketches illustrative of Jewish antiquities and history are copied from originals of approved excellence. The descriptions are chiefly explanatory of the engravings, and of the numerous passages of Scripture connected with the natural history, geography, &c. of the Bible. The book has an *ad captandum* appearance, but perhaps not more so than necessary for the young, for whose amusement and instruction it is chiefly intended.—The descriptions occasionally run off into exhortations, but on the whole, are not exceptionable.

The Rt. Rev. Bishop Meade, assistant Bishop of Virginia, intends visiting the Eastern Shore of that Diocese, November 6, and continue his visitations there until the 16th.

The last British Critic received notices the following among the new publications of the day:

"Dr. Pusey has published a fourth edition of his Letter to the Bishop of Oxford, to which he has prefixed a Preface, chiefly on the subject of Justification.

"'A Church Dictionary,' the first number of which lies before us, is in its idea one of the cleverest and most seasonable publications of the day."

BRITISH METHODISTS.—The following letter is from the Church, to the editor of which paper it was addressed by a citizen of Toronto.

Sir,—I am induced to address a few lines to you on a subject which I think cannot be uninteresting to a large portion of your Christian readers.

Every one is aware of the recent severance of the union between the British Conference and the branch of that Church in Canada: it is needless here to comment in detail on the reasons of that separation, or the conduct of those by whom it has been effected. Surffice it to say, that it was a step which under all circumstances could hardly have been delayed, nor could a cordial junction have possibly been perpetuated between materials so discordant as the genuine British Methodists, the true inheritors of the virtues and precepts of John Wesley, and certain *professors* of the same tenets in this Province.

Every sincere Christian was pleased at the announcement of the arrival here of the Rev. M. Richey as a delegate from the British Conference, for the purpose of re-organizing the Wesleyans, and gathering them back to the ancient fold.

Every member of the Church of England who has resided any time in the British Isles, must be fully cognizant of the hearty good feeling, and in most cases, brotherly love, which prevails between the followers of their faith and the true Wesleyans; that at the annual meetings of the latter, ministers of the former meet, and sometimes take an active part in the proceedings; that in some instances the Church of England Ritual is used in Wesleyan chapels; and that the utmost cordiality and harmony prevail between the Established Religion of the land, and the genuine followers of the venerated Wesley.

Feeling deeply interested in the success of Mr. Richey's mission, I attended the opening of the chapel in George street, last Sabbath. I rejoiced to behold it filled by a large majority of the respectability and intelligence of the Toronto Wesleyans. The building is small, and quite inadequate to the reception of the numbers that flocked to it.

As a member of the Church of England, and I trust not an insincere one, I confess myself much pleased with the spirit that seemed to guide both the prayers and the eloquent discourse of Mr. Richey. I was struck with the delicacy and propriety with which he alluded to the unhappy difference that had occurred, and also with the deep expression of love and veneration for the Rulers and Institutions of the Empire, which, in a congregation of Britons assembled for worship should never be forgotten.

Should success attend the labors of the Missionaries of the British Conference, (and every thing seems to predict it, we may look forward with great pleasure to the rapid disappearance of every thing bordering on hostility or ill will between our Church and that respected body. Once freed from the trammels of sophistry and political agitation, those poisons of true religion, the descendants and friends of true Wesleyanism may live on in that harmony and affection with the Church which the founder of their system lost no opportunity of inculcating, and in pursuing which they will best fulfil his earnest wishes and desires, as evidenced by the exhortations of his long and remarkable life, and

sanctioned by the memory of his latest words on earth, when he affirmed that he "*died in the bosom and in the faith of the Church of England.*"

The Church prefaces the letter of Bishop Delancey respecting the person calling himself J. Hewitt Irvine, of Oxford, with the following remarks:

"We give below an extract from the *Buffalo Commercial Advertiser* in reference to an individual against whose dishonest and disreputable conduct we lately took occasion to caution our readers. From the coincidence of name, in part at least, and especially from the description of his personal appearance, we are scarcely allowed to doubt that it is the same individual who, having emigrated from England in 1834, resided in Cobourg for about half a year, and left it under circumstances—in reference to certain pecuniary transactions—not at all creditable to his professions as a gentleman and a Christian."

JOHN WESLEY AND THE OXFORD TRACTS.

A writer in the British Magazine gives the following quotation from No. 76 of the Tracts for the Times:

"By baptismal regeneration is meant, first, that the sacrament of baptism is not a mere *sign* or *promise*, but actually a *means* of grace, an *instrument* by which, when rightly received, the soul is admitted to the benefits of Christ's atonement, such as the forgiveness of sin, original and actual, reconciliation to God, a new nature, adoption, citizenship in Christ's kingdom, and the inheritance of heaven, i. e., regeneration."

And quietly requests his readers to compare with it the subjoined extracts from the works of the Rev. John Wesley:

BAPTISM, &C.

"It is the initiatory sacrament, which enters us into covenant with God," (Works, vol. xiii. p. 396, edition of 1812, in 16 volumes.)—"What are the *benefits* we receive by baptism is the next point to be considered; the first of these is the washing away the guilt of original sin, by the application of the merits of Christ's death," (p. 398.) "Baptism, the ordinary instrument of our justification." (399.) "By baptism we are admitted into the Church, and consequently made members of Christ, its head." (p. 400.) "By baptism we are made the children of God. And this regeneration, which our Church in so many places ascribes to baptism, is more than barely being admitted into the Church—being 'grafted into the body of Christ's Church, we are made the children of God by adoption and grace.'" "By water, then, as a means—the water of baptism—we are regenerated or born again, whence it is also called by the apostle 'the washing of regeneration;' our Church, therefore, ascribes no greater virtue to baptism than Christ himself has done; nor does she ascribe it to the outward washing, but to the inward grace, which added thereto makes a sacrament; herein a principle of grace is infused which will not be wholly taken away unless we quench the Holy Spirit of God by long-continued wickedness," (400-1.) "In the *ordinary* way there is no other means of entering into the Church or into heaven," (401.) "Christ came to save all persons by himself; *all* who by him are *regenerated* unto God—*infants*," &c. (Irenæus, quoted in a tract on infant baptism, extracted by Mr. Wesley from a larger work by some other writer,) vol. xiii. p. 420. "The word regeneration is the name of baptism," (Clemens Alexandrinus, p. 400.)

To these are also added the following further extracts from Mr. Wesley respecting the Lord's Supper and Ordination:

THE LORD'S SUPPER, ORDINATION, &C.

"We believe there is, and always was, in every Christian Church, whether dependent on the Bishop of Rome or not, an outward priesthood ordained by Jesus Christ, and an outward sacrifice offered therein, by men authorized to act as ambassadors of Christ and stewards of the mysteries of God. On what grounds do you believe Christ has abolished the priesthood or sacrifice?" "We believe that the threefold order of ministers is not only authorized by its apostolical institution, but also by the written word," (Wesley's Journeys, vol. i. p. 514, edition 1827.) We believe it would not be lawful for us to baptize if we had not a commission from the bishops, whom we apprehend to be in succession from the apostles," (Ibid.) "I call upon you to prove, that styling it (the eucharist) the sacrifice of the body of Christ was an abuse," (Letter to Middleton, Works, vol. xiii. p. 178, edition 1812.) "The esteeming of the writings of the three first centuries, not equally with, but next to, the scriptures, never carried any man yet into dangerous errors, nor probably ever will; but it hath brought many out of dangerous errors, and particularly out of the errors of popery," (p. 184.)

TO CORRESPONDENTS.

"Ω," and "C. M. H." in our next.

JOURNALS OF NEW YORK CONVENTION.

WANTED, to complete sets of the Journals of the Convention of the Diocese of New York for the use of the Convention, the Journals for the following years. Any persons having all or any of the same, will confer a favor on the Church by sending them to the subscriber. Several gentlemen have already, with great liberality, offered their files, which have enabled the secretary to complete one set back to the year 1800, and another back to 1806.

The Journals now wanted are the following:
From the year 1788 to the year 1800 inclusive.
Two copies of 1805.
Also, 1806, 1808, 1809, 1812, (the Special Convention,) and of 1828.

BENJAMIN I. HAIGHT,
Oct. 23, 1840. Secretary of Convention.

GENERAL THEOLOGICAL SEMINARY.

*Special Meeting of the Trustees.*

The Right Rev. William R. Whittingham, D. D., St. Mark's Church in the Bowery Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church in the United States, having addressed to me a communication stating that on account of his consecration to the Episcopate of Maryland, he is desirous of resigning the above professorship as soon as a meeting of the Board of Trustees thall be ready to receive his resignation:—

Therefore, agreeably to the fourth article of the Constitution of the Seminary, I hereby call a Special Meeting of the Board of Trustees, for the purpose of receiving the resignation of Professor Whittingham, and any nomination of a successor which may be made by the founder of said Professorship; and for the transaction of such other business as the Board may then deem proper. The said special meeting to be held in the Sunday School Building in the rear of St. John's Chapel in this city, on Wednesday the fourth day of November next, at five o'clock in the afternoon.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, October 6, 1840.

NEW AGENT FOR THE CHURCHMAN.
Jacob Van Ness, Esq., Poughkeepsie, N. Y.

LECTURES TO CANDIDATES FOR ORDERS.

Bishop Onderdonk proposes repeating his Course of Lectures to Candidates for Orders, and young men expecting to become candidates, in *Christ Church.* It is designed to deliver them on the evening of the first Sunday in each month, from November to April inclusive. The first Lecture to be delivered in Christ Church, *to-morrow evening.* Service to begin at 7 o'clock.

EDUCATION BOARD OF THE DIOCESE OF NEW YORK.

Applications for aid to this Board, Testimonials, &c., and the Reports of Beneficiaries, are hereafter to be addressed to the Rev. EDWARD Y. HIGBEE, 159 Chambers street, *Chairman of the Education Committee.* Communications of a *general* nature, either as to the Education or Missionary Board, should be addressed to the Rev. BENJAMIN I. HAIGHT, 3 Rutgers' Place, *Corresponding Secretary.*

For the information of Applicants, Beneficiaries, and Churchmen generally, the Regulations of the Board as to Beneficiaries, are subjoined. These, *in all cases,* are strictly observed. The appropriations for the present year, commencing October 1st., amounting to near $4000, have been made, in the confident expectation that the Congregations of the Diocese will do their duty, and sustain the Board.—No new appropriations will be made until June of the next year.

REGULATIONS.

1. No beneficiary shall be received under 16 years of age, nor until he has been confirmed and become a communicant of the Protestant Episcopal Church.

2. Every applicant must produce a certificate from a Clergyman, stating that he is personally acquainted with said applicant, and believes him to be of established religious and moral character; and has also such confidence in his good dispositions and temper, as to believe him a suitable person to be encouraged for preparation for the holy ministry.

3. Every applicant must produce a certificate from some approved teacher with whom he has studied, stating that his past progress in study has evinced great aptitude for learning, and great industry in application.

4. Every applicant must produce the written consent of his bishop, or if there be no bishop, the ecclesiastical authority of his diocese, to his subscribing a pledge to go through the full course of study in the General Theological Seminary, except he may be excused therefrom by the Education Board; and he shall subscribe such pledge accordingly.

5. Every applicant must lay before the Education Committee a full and satisfactory account of his pecuniary needs and resources; and the said committee shall assign him such an amount of aid, as in their opinion is necessary for his comfortable and proper support during his studies: provided, the said amount shall in no case exceed such sum as may from time to time be fixed by the Education Board as a maximum.

6. No beneficiary of this Society shall be allowed to engage in teaching or other employment which may interfere with his undivided attention to study.

7. No married man shall be aided by this Society.

8. Every beneficiary shall report himself to the Education Committee, at least once in six months, giving a satisfactory account of his conduct and progress in study.

9. Applications for aid must be made to the Education Committee, and the required preliminary documents laid before them, in time to be reported on by them, at a meeting of the Board, to be held on the Saturday next preceding the annual meeting of the trustees of the General Theological Seminary; and the Board cannot engage to render assistance during the year commencing October 1st, to any whose cases have not been favorably acted upon at the above-mentioned meeting.

10. Every beneficiary preparing for the Seminary must pursue his studies in some literary institution, or under some instructer, approved of by the Education Committee.

11. No person or body shall have the right of nominating to a benefice, without engaging to furnish at least two thirds of the amount which the Education Committee shall deem proper for the proposed beneficiary.

DIOCESE OF NORTH CAROLINA.

May 15. The Rev. Mr. Buxton, Secretary and Agent of the Missionary Committee, read the following Report, which was referred to the Committee on the State of the Church:

*Report of the Missionary Committee.*

The Missionary Committee respectfully report to the Convention:

That, under the present excellent and scriptural form of our Missionary organization, the execution of the trust confided them is so interwoven with the discharge of duty in other departments of the Church, that beside a summary view of their proceedings, they find but little to say, the detail of which has not been anticipated in the Bishop's Address, and in the Parochial and Treasurer's Reports.

The range of Missionary labor within the Diocese, is substantially the same as that reported the last year. The Missionaries, though not the same in person with those before reported, are about the same in number. The Rev. Mr. Wiley has resigned his station from declining health. He will carry with him into retirement and to the grave, the best sympathies and affections of the Church, and, we trust, the best comforts of the Holy Ghost, to whose ministration of the Gospel, his talents, his substance, and his life have been devoted.

All demands for Bibles, Prayer Books and Tracts, have been liberally met at the Depository.

The funds under the control of the Committee, including the reported surplus in the Treasury at the commencement of the year of $276, amount to $1352 09. The disbursements amount to $560, which, with existing liabilities to the amount of $250, and redeemable at this Convention, will leave a balance available for the next year of $542 09.

The Committee perceive a laudable effort, on the part of the smaller congregations, to increase the salaries of their Ministers, and proportionably to relieve this department from its co-operation in their support. In one instance, at least, the necessity for aid from this quarter has been entirely superseded.

In conclusion, the Committee deem it not beyond their province to notice a popular error, than which but few are more common, or more likely when admitted, to discourage the labors of the faithful Missionary. They mean the principle asserted and advocated by some—that the conversion of men from sin to holiness is the only legitimate idea we can entertain of Missionary success. Your Committee judge otherwise, and they claim for their judgment both reason and Scripture. Such conversion is indeed a blessing to its subject, and devoutly to be aimed for by the Minister of Christ. But as far as the Missionary himself is concerned, such conversion by no means imbodies the scriptural idea of *success.* This latter, your Committee conceive, implies,—1st. Authority in his commission: 2dly. The spirit of love and of a sound mind: And lastly, The full proof of his ministry. Whatever the issue of his labor may be, such a Missionary must and will prove *successful.* The Word of God, he so faithfully dispenses, cannot return void. It will accomplish, in either issue, the divine intention. It will vindicate either the divine promise in them that are saved, or the divine sentence in them that perish.

As to the question of "*place,*" within the great field of Missionary responsibility, your Committee conceive, that this must necessarily pertain to the Episcopal office. With this office must reside,—where it was lodged by the Great Head of the Church,—the original "*power of Mission,*" delegated to himself. The exercise of this power by our Bishop, within his appropriate sphere, must of necessity involve discretion with respect to place. Under the sanction and appointment of this office, the Missionary, if rightly affected, can find no place either for idleness in his hands, or for despondence in his heart. Whether men hear the word from his mouth, or whether they forbear;—whether they receive it as the word of men, or as it is in truth the word of God;—whether they repent under its attending energies, and be converted, or retain their sins,—in either issue, the Missionary will be unto God a sweet savour of Christ, and therefore "*successful.*" To the one, he will be the savour of death unto death, and to the other the savour of life unto life. For he is not as many which corrupt the word of God, but as of sincerity; but as of God—in the sight of God—speaketh he in Christ.

All of which is respectfully submitted.

JARVIS B. BUXTON, *Secretary and Agent.*

## INTELLIGENCE.

The Rev. Theodore B. Lyman, Deacon, of this Diocese, having taken letters dismissory to the Diocese of Maryland, and been there received, has changed accordingly his canonical residence. He has accepted an invitation to the rectorship of St. John's Parish, Hagerstown, Washington county, and requests that all communications for him may be directed accordingly.

It is stated by Bishop Griswold, that the prospects of the Church in New Hampshire have never been more pleasing than at the present time.

At the late convention of the Diocese of Vermont, on the 16th ult. at Woodstock, Bishop Hopkins admitted the Rev. John B. Pratt, of Guilford, and Rev. John Theodore Sabine, of Manchester, to the holy order of priests; and Mr. Ezekiel H. Sayles to the order of deacons; the clergy of the diocese being present and assisting.—*Christian Witness.*

*St. Luke's Church.*—The consecration of this edifice to the worship of Almighty God, took place on Friday, the 16th inst., according to notice previously given. The weather was pleasant, and though the building was crowded with persons assembled to witness the solemn ceremony, the utmost order prevailed, and nothing occurred to disturb the pleasing emotions which such a scene is calculated to excite. Divine Service was performed by the Rev. Dr. Dorr, assisted by the Rev. Dr. Tyng, who read the Lessons. The sermon—a very eloquent and impressive discourse—was preached by the Bishop, from ii. Chron. vi. 20.—*That Thine eyes may be open upon this house day and night, upon the place whereof Thou hast said that Thou wouldest put Thy Name there;* and advantage was taken of the occasion to offer a merited tribute of praise to the individuals, whose enterprise and liberality had reared the beautiful structure in which he was speaking, to the honor of God, and several of whom, while their capital was still employed in the present undertaking, had already entered upon another in a different quarter of the city.—*Banner of the Cross.*

*Consecration of St. Andrew's Church.*—St. Andrew's Church, Wilmington, Del., was consecrated to the worship of Almighty God, by the Rt. Rev. Henry U. Onderdonk, provisional bishop of the diocese, on Thursday morning, October 15th.—The Rt. Rev. Dr. Whittingham, Bishop of the diocese of Maryland, delivered on the occasion an interesting and appropriate discourse from the 22d verse of the 21st chapter of the Revelation of St. John, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

The sentence of consecration was read by the Rev. Wm. H. Trapnell, Rector, morning service by the Rev. Joseph Trapnell, senr., father of the rector, assisted by the Rev. Joseph Trapnell, jun., his brother. The holy communion was administered by the Bishop, assisted by the rector and the Rev. Mr. Prestman.

Besides those of the clergy who took part, there were present the Rev. Dr. Potter of Albany, N.Y., and the Rev. J. W. McCullough, of the diocese of Delaware.—*Epis. Recorder.*

*The Halifax Bible Society* distributed, during the last two years, 563 Bibles, and 1016 Testaments. It has remitted 314*l.* 5*s.* 10*d.* to the British and Foreign Bible Society during the last year, proving itself an efficient auxiliary.

*St. Philip's, Philadelphia.*—The corner stone was laid by Bishop Onderdonk on the afternoon of October 16, in the presence of many of the clergy of this and the neighboring dioceses, and a large company of the laity. An excellent and appropriate address was delivered by the Bishop on this occasion also. The new Church will be somewhat crowded by the proximity of private dwellings, but the situation is the best that could be procured, and, bordering as it does, upon the city proper, will leave room in a few years for the erection of another edifice beyond. Its dimensions are to be sixty-five by ninety feet, exclusive of the portico and pulpit recess, and it is estimated that it will accommodate about twelve hundred persons. Workmen are even now busily engaged in their several departments, and the contractor expects to have it enclosed by Christmas, and completed during the summer. The architecture is to be Grecian, with an Ionic portico in front, and pilasters with ornamental capitals along the sides—the whole elevated so as to leave an ample basement for lecture and school rooms. A beautiful *Gothic* design for a building in stone, was furnished by Mr. Strickland at the request of the corporation; but its estimated cost being a few thousand dollars more than that of the present plan, it was reluctantly abandoned.

Since the consecration of St. Luke's, we understand that pews have been sold to the amount of $24,000, and but for the unpropitious state of the weather, we presume that many more would have been disposed of.—*Banner of the Cross.*

The first Protestant Church erected in Italy was opened in Leghorn, on the 28th of June, when a sermon was preached by the Rev. S. J. Gambier.

*State of Religion in Ireland.*—A converted Roman Catholic priest, in a letter addressed to a clergyman at Durham, says:—"A movement in religion is at present in progress. The times are big with coming events. The Roman Catholic aristocracy are, *almost to a man,* disgusted with the conduct of their priests, and set little or no value on their ministry. This disgust is extending itself among all classes, and will in all probability, with the spread of knowledge and reflection, at no distant period pervade the whole body. Many priests of late in various parts of the kingdom, urged by the force of truth, have openly protested against the errors and abuses of Popery, and declared in favor of the Gospel. Two priests of the name of Crotty, (uncle and nephew,) have in conjunction, established an *Independent Catholic Congregation* in the town of Birr, in the King's county. In all the cities Roman Catholics flock in crowds to hear Protestant sermons—quite a novel thing; and both in town and country many people, who never before troubled themselves on the subject, are beginning to make vital inquiries concerning religion. If due advantage be taken of this critical state of things, the happiest results may be expected."

*Scotland.*—There has been for some time in agitation amongst the influential members of the Episcopal Church of Scotland, a plan for erecting an Episcopal college in Edinburgh, where a course of study similar to that pursued in the English universities will be adopted. At a convocation of the Bishops, which was held there lately, the subject was taken into consideration, and measures, we believe, are now in progress for the establishment of an institution which cannot fail of diffusing amongst the numerous and increasing body of Episcopalians in Scotland, more accurate knowledge of the principles of the Apostolic Church to which they belong.

*Lincolnshire.*—The Attorney-General is proceeding with rigor against the warden of More College, Lincoln, for the recovery of 13,000*l.* and interest, which that rev. gentleman has received for the renewal of the More estate. This property is 800 acres of land, left to be divided among twelve honest men and their families, together with a chaplain and reader. The land is valued at 1,200*l.* a year, and the warden has let it for 32*l.* a year, has appointed six poor men at 4*l.* a year, and 7*l.* a year to a chaplain, and has taken 13,000*l.* for the renewing of the lease for his life.—*British Magazine.*

*Sale of Bibles.*—The committee of the British and Foreign Bible Society have been compelled to suspend the sale of the Bibles at 1*s.* 6*d.*, and the Testaments at 6*d.* each to schools, the demand having so greatly exceeded their expectations that a ruinous loss would be the result of persevering on the present plan. The loss on these books in six months is no less a sum than 12,494*l.* 10*s.* 2*d.*

It appears from the report of the Society for Building and Enlarging Churches, that since its institution down to the present time, it has assisted in building 375 new churches and chapels, in enlarging 1830 parish churches, and in providing by those means 487,536 additional sittings, of which 341,316 are free. The whole amount of money expended by the society has been 287,613*l.* *Ib.*

*Northumberland.—Schools at Killingworth Colliery.*—The state of education at the collieries, in the counties of Northumberland and Durham, has long been a matter of regret to many excellent persons, and it was not supposed that the coal owners and the pitmen could be easily induced to co-operate in adopting efficient measures for raising the colliery population in the scale of intelligence and respectability. It was suggested some time ago, by Mr. Liddell, that efficient schools might be established at collieries and public works, to be supported by a small subscription on pay day from each workman, and managed by a committee of the subscribers, aided by their employers. The pitmen in Killingworth Colliery having expressed a desire for schools on such a plan, Nicholas Wood, Esq., entered readily into their views, and the owners of the colliery agreed to provide schools, &c., and they have built three large school-rooms, one of these being an infant school. These schools were opened on the 25th of August, which was therefore a holiday at the colliery, and is likely to be long remembered by the inhabitants. In the evening, a numerous meeting was held at the colliery, Nicholas Wood, Esq., in the chair, when it was announced that 406 of the workmen had become subscribers to the schools, and that these were to be conducted partly on the Edinburgh Sessional System, and partly on the National System.—*Ib.*

There has been lately established at Pateley-bridge a club, called the Churchman's Club, the proposed object of which is to unite Churchmen in a society for receiving its members in cases of sickness and distress, and for providing religious books and tracts for general reading and circulation. The rules are also framed so as to exclude those who addict themselves to irregular habits, and thus the society aids the cause of order. We are informed great benefits have resulted from its formation, and its founder strongly recommends it for general adoption where similar institutions do not already exist.—*Doncaster Chronicle.*

MARRIED,

By Rev. Henry Blackaller, in Trinity Church, Bridgewater, Mass., on Sunday, 11th inst., Rev. James Sabine, of Bethel, Vt. to Mrs. Dorcas W. Munro, widow of Rev. Matthias Munro, late rector of the former Church.

DIED,

In this city, on the 8th instant, Mrs. HELEN M. TANNER, wife of Dr. R. P. Tanner.

In Blooming Grove, Orange county, state of New York, Oct. 2d, Mr. Stephen Reed, aged 35 years. He was buried on the following Sunday in Newburgh, the Rev. Mr. Brown, by request of the deceased, attending the funeral.

Mr. Reed was a native of Norwalk in this state. He commenced his classical studies at an early age, under the direction of the Rev. Mr. Sherwood, then Rector of St. Paul's Church. These he prosecuted so far as to qualify him for admission into College. Obliged, however, to rely mainly upon his own efforts for support, he relinquished the idea of entering College, and devoted himself mainly to secular instruction. He became a candidate for Holy Orders in this Diocese in 1839, but his health subsequently failing him, he resolved to forego his fondly cherished desire of ministering in holy things, and to serve the Church in the capacity of a layman. This he did in the village where he last resided by officiating as a lay reader. Like many other Connecticut Churchmen, who leave our Diocese for the far west, Mr. Reed bore with him his sound and catholic principles, and there unseen and single-handed, he strove for the pure faith of the Gospel.—Death found him a ready watchman. "Blessed are the dead who die in the Lord."—*Chronicle of the Church.*

## CALENDAR.

NOVEMBER.

1. Twentieth Sunday after Trinity, and Festival of All Saints.
5. (Unless some other day be appointed by the civil authority) Thanksgiving Day.
8. Twenty First Sunday after Trinity.
15. Twenty Second Sunday after Trinity.
22. Twenty Third Sunday after Trinity. On this day the Collect, Epistle, and Gospel for the Twenty Fifth Sunday are to be used.
29. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16., 18., 19. } Ember Days.
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. First Sunday after Christmas, and St. John the Evangelist.
28. The Holy Innocents.

## DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 6, St. Mary's Church, *Brooklyn.*

Fourth Sunday in Advent, December 20, Church of the Nativity, *New York.*

Second Sunday after the Epiphany, January 17, Calvary Church.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

## ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since the 6th inst. viz.

From Missionary Association of St Paul's chapel, New York, Mrs Berrian, Treasurer, for missionary fund, $2. From Young Men's Auxiliary Protestant Episcopal Education and Missionary Society, New York, by John H. Swift, Esq, Treasurer, for Education fund, $100, and for missionary fund, $62 50. Total amount, $164 50.

C. N. S. ROWLAND, Treas.,
Oct. 28, 1840. 55 Water st.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Wm S Philpot, Esq, Treasurer of the Diocese of Western New York, contributed by Grace Church, Lyons, $3; Trinity Church, Geneva, $10; St Luke's ch, Brockport, $6; St Mark's Church, Penn Yan, $1; Zion Church, Greene, $1; Trinity Church, Seneca Falls, $4 28. Contributed by the Board for Church objects of the Diocese of Western New York, $100. Total $125 28.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 23 Ann-street, by
THOMAS C. Butler, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum—

Rev Samuel M Emery, Chatham, Con, annual, $1. From Emmanuel Church, Little Falls, Rev Wm S Bartlet, $2 50. From Wm S Philpot, Esq, Treasurer of the Diocese of Western New York, contributed by Christ Church, Sherburn, $2. Zion Church, Pierrepont Manor, $5. Grace Church, Lyons, $4. Trinity Church, Geneva, $10. St Luke's Church, Brockport, $2. St Paul's ch, Owego, 2. St Mark's Church, Penn Yan, $1. St Paul's Church, Oxford, $6 42. St John's Church, Mount Morris, $2 38. Zion Church, Greene, $1. Trinity Church, Seneca Falls, $3 87. Contributed by the Board for Church objects of the Diocese of Western New York, $100. Total $143 17.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 7th instant, has received the following contributions, viz.

From Madison, Wisconsin, a missionary station, by the hands of the Rev W Philo, missionary, $0 75. Eleventh quarterly payment of J W H, on a subscription for missionary purposes, $25, of which one third is for the African mission, and two thirds for Domestic missions, $16 67. From Lieutenant Long, Fort King, Florida, $14 04. From Miss Maynard, of New York, a donation, $10. From St Paul's Church, Milwaukee, Wisconsin, a missionary station, by the hands of the Rev L B Hull, $6. From Southport, Wisconsin, a missionary station, by the hands of the Rev W Allanson, $3. By the hands of Mary Hardy, treasurer, received from the St John's Missionary Society, Portsmouth, New Hampshire, $50—one half of which is for Jubilee College, $50. From Christ Church, Green Bay, a missionary station, by the hands of the Rev Benjamin Eaton, missionary, $5. Donation from Mrs Morton of New Orleans, $1. Contribution from Christ Church, Lawrenceburgh, Indiana, a missionary station, by the hands of the Rev T C Pitkin, missionary, $11. Contribution of the ladies of the Troy Female Seminary, attending St John's Church, Troy, N Y, to Bishop Chase, for Jubilee College, by the hands of the Rector, the Rev Richard Cox, $6. By the hands of Wm S Philpot, Esq, Treasurer of the Diocese of western New York, contributed by Trinity Church, Geneva, $100; by St John's Church, Mount Morris, $2 55; by Grace ch, Lyons, $6 50; by Zion Church, Pierrepont Manor, $5; by Trinity Church, Seneca Falls, $4 60; and by a family offering, Syracuse, $13—131 65. By the hands of the Rev G A Shelton, Rector, received from the Sewing Society of St John's Church, Newtown, Long Island, $10. Total $265 11.

JAMES SWORDS, Treasurer.
October 28th, 1840.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Institution:

By the hands of W S Philpot, Treasurer of the Diocese of Western New York—From Zion Church, Pierrepont Manor, $5; from Calvary Church, Homer, $1. Total $6.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.
New York, Oct. 28, 1840.

CITY MISSION.

The Treasurer of the New York Protestant City Mission Society acknowledges the receipt of the following sums, since August 1st:

From a friend by Wm R W, $3; a lady by G W M, $100.

*Annual subscriptions.* From Miss Turner $1, John P Stagg $50, E G Faile $25 J F De Peyster $25, Gold Hoyt $50, G C Verplanck $30, Wm B Astor $50, Wm Moore $30, Mrs Banyer $50, Miss Jay $50, P Lorillard, jr, $25, J Le Roy $30, Henry Cary $50, J U Perry $50, A Norrie $100, James Van Nostrand $25, John Van Nostrand $25, J J Van Nostrand $10, H W Titus $30, Henry Suydam, jr, $25, R B Minturn $50, G N Titus $5, Frederick Gebhard, donation, $50. Total $939 00.

LEWIS PHILLIPS, Treasurer,
Oct. 28th, 1840. No. 54 Wall-st.

FOREIGN MISSIONS.

The treasurer has further to acknowledge since October 8th—

From Mrs M C Demick, lady of Capt Demick of the army, by the hands of Rev Wm Burnett, $5. Rev E M P Wells, Boston, for Palestine, $126 90; from twelve members of M D School, for do. $25,—$151 90. From St. John's ch, Poulteney, Vt., for ch at Matagorda, $3 25. From Lieut E R Long, Fort King, Florida, by the hands of Messrs Swords, Stanford & Co, $14 04. 11th quarterly payment of "J W H," for Africa, by the hands of L Swords, esq, $8 33. From Miss Maynard, New York, $10. Remitted by H Trescot, esq, agent, Charleston, from Rev P T Keith, St Michael's ch, Charleston, $11 80; St Philip's ch, do, by Rt Rev C E Gadsden, for Texas, $50; Africa, $50—$100—$111 80. From W S Philpot, esq, Treasurer Diocese Western New York, Zion ch, Onondaga, $3; Grace ch, Lockport, $5; Grace ch, Lyons, $6 50; Trinity ch, Utica, for Texas, $2; St John's ch, Mt Morris, for do, $4 25; Zion ch, Pierrepont Manor, $5;—$25 75. By Rev J Bristed, rector, from St Michael's ch, Bristol, R I, for support of child at African Mission, to be called John Bristed, $20; Female Missionary Society of do, for African Mission, $25; Infant School of do, for support of child at do, $5—$50. From Juvenile Sewing Circle, Zion ch, Newport, for school at Athens, by hands of E E Thurston, sec'y, $15. From the Female Missionary Associa. of St Paul's ch, Pendleton, S C, by the hands of Wm Carter, esq, for ch in Matagorda, Texas, $30. Total $425 07.

G. T. FOX, Jr., Acting Treasurer.
Oct 28, 1840.

UNION DEPOSITORY,
28 ANN-STREET.

*Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Oct. 29, from the following individuals, viz.*

From Postmaster at Hebron, Conn; the Rev E Ingersoll, Troy; Mrs C Mancius, Bemis Heights, with remit; Z Clark, Troy; Mrs Sarah R Grace, Lewiston, with remit; W Townly, Southport, Wisconsin, with remit; S S Rowe, Cincinnati, Ohio.

*Packages have been forwarded from the Depository during the fortnight ending Oct. 29, as follows:*

To Z Clark, Troy, per steamer Swallow; to R S H George, Phila, per Union Line; to Van Brunt & Son, Geneva, one package sent to J & H G Langley's; to Charles Stimpson, Jr, Boston, per Harnden's Express; to Rev D P Lee, Tallahassee, Fa, one package per brig Susquehannah.

ACADEMY FOR BOYS,
AT FLUSHING, L. I.
*Age of admission from 6 to 12 years.*

THE advertiser is desirous of receiving into his family, on Monday the 2d of November next, a number of boys from 6 to 12 years of age, as boarders and pupils in the English branches of education, and the languages. The charge for board and tuition in the ordinary English course, embracing Spelling Reading, Writing, Arithmetic, Grammar, Geography and History, will be $140 per annum; and for the more advanced course, with ancient or modern languages, $160. This includes washing, fuel, light, *bed and bedding, use of books and stationery,* and all other ordinary expenses.

Instruction on the pianoforte will be given during the hours allotted to recreation, at $15 per quarter, including use of instrument.

Sacred Music will be taught without extra charge.

Payment will, in all cases, be required in advance.

Four weeks of vacation will be given during the year, leaving four full quarters of term time, of 12 weeks each.

Those who remain at the seminary during the vacation will be subject to an extra charge of $10.

The situation, comfort and elegance of the buildings occupied by the subscriber, (being those erected by the late Chancellor Sanford,) are too well and favorably known, to require much description in this advertisement. They are constructed in the most commodious manner and of the best materials without regard to expense, and for the purposes of a seminary are probably unsurpassed, if not unequalled, by any on the continent. They are situated about a mile from the Steamboat landing, and may be visited daily, (Sundays excepted,) by means of Steamboat and Stage Coaches.

Application may be made by letter, or in person, to the undersigned on the premises, or to Elijah Guion, Esq., No. 7 Hall of Records, New-York.

ELIJAH GUION, JUN.
Flushing, L. I., Oct. 31, 1840. 1t$

PORTRAIT OF BISHOP WHITE.

A COPY of the splendid engraved portrait of Bishop White, executed by one of the first artists in Europe, is now to be seen at the store of the subscribers, with whom, also, the subscription book has been left. Price of Proofs $12, Prints $8.

SWORDS, STANFORD & CO.
Oct. 31, 1840.

SWORDS' ALMANAC.

RETURNS of lists of the Clergy, and other information for this publication, which have not yet been transmitted, are earnestly requested by the earliest mails. SWORDS, STANFORD & CO.
Oct. 31. 1840.

BP. M'ILVAINE ON THE OXFORD DIVINITY.
JUST PUBLISHED AND FOR SALE BY
GOULD, NEWMAN & SAXTON,
91 *Nassau street, corner of Fulton.*

OXFORD DIVINITY compared with that of the Romish and Anglican Churches; with a special view to the Illustration of the Doctrine of Justification by Frith, as it was made of primary importance by the reformers; and as it lies at the foundation of all scriptural views of the Gospel of our Lord Jesus Christ.—By the Rt Rev. Charles P. M'Ilvaine, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio—1 vol. 8vo. Oct. 31, 1840.

ST. MARY'S HALL,
GREEN BANK, BURLINGTON, N. J.
THE BISHOP OF NEW JERSEY, PATRON.

THE Winter Term of this Institution will commence on the first day of November. The charges for term of five months, for boarding, lodging, fuel, use of bed, bedding, towels, all English branches, ancient languages, and psalmody, are $106. Washing is charged at 50 cents per dozen. Music, with use of Piano, $15 per quarter; French, $7 50; Drawing, $8 per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made:

I. A deduction of ten per cent. will be made on all bills of the second year, of fifteen per cent. the third, and of twenty per cent. on subsequent years.

II. To those who send pupils for three or more years, leaving the time of their attendance on the usual ornamental branches at the discretion of the Principal, the whole charge for the term, including washing, (amounting as the several items do, to about $180,) will be $150.

III. When three or more daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all bills.

IV. When more than five and less than ten pupils come from the same neighborhood a deduction of fifteen per cent. on all bills will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of pupils, must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not paid within ten days after the close of the term, a draft will be drawn and the expenses charged.

Address the Rev. R. I. Germain, Chaplain, Principal Teacher, and Head of the Family, St. Mary's Hall, Burlington, N. J. Oct 31—4t

YOUNG LADIES' LYCEUM INSTITUTE,
IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

TERMS—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER, Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Matthew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.

Jersey City, N. J., Aug. 29, 1840.—tf

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth.

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter. Oct 10—tf

CHURCH ORGANS AND PARLOR ORGANS.
HENRY ERBEN, No. 172 Centre-street,
offers for sale
ELEVEN CHURCH AND PARLOR ORGANS.
varying in price from $350 to $1,000, which he will dispose of on accommodating terms. Oct 10—tf

COOPERSTOWN BOARDING SCHOOL FOR YOUNG LADIES.

MISS M. A. SPAFARD, Principal and Instructress in the higher English branches and Mathematics.

Miss O. MAVERICK, teacher of Drawing and Painting, and assistant teacher in the English department.

Mr. J. C. ROGERS, teacher of Vocal and Instrumental Music.

Mr. —— FEBER, instructor in the French language.

The next term of this school will commence on Tuesday, the 20th of October, 1840.

TERMS.

| | | |
|---|---|---|
| For Board, Washing, and instruction in the English branches, per year, | | $142 00 |
| " Drawing and Painting, per term, | | 5 00 |
| " French, | do | 5 00 |
| " Music, | do | 10 00 |
| " Use of Piano, one hour a day, | | 1 00 |

And for two or more hours, in proportion—*no extra charges.*

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D., Wm. H. Townsend, Esq, Cashier of Clinton Bank, New York city; Rt. Rev. Wm H. De Lancey, D. D., Thomas Spencer, Esq., M. D., and Dr. Hadley, Geneva, Western New York; Rev. F. T. Tiffany, J. Fenimore Cooper, Esq., Hon. S. Nelson, Hon. E. Foote, George Pomeroy, Esq., James Stowel, Esq., and Rev. O. Whiston, Cooperstown; Jacob Livingston, Esq., Cherry Valley; Rev. Joseph Ransom, Westford; Rev. H. Wilkins, Springfield. Oct 3—6t$

THEOLOGY FOR THE PEOPLE.

*Just published and for sale by D. BRUNNER, No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq. 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY.

THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.

Oct 17 THOMAS C. BUTLER, Agent.

CATECHISM ON THE HOMILIES.
BY THE REV. H. ANTHON, D. D.

FOR SALE by H. & S. Rayner, 76 Bowery, and Swords, Stanford & Co., 152 Broadway.

Oct 17—3t

## POETRY.

From the Church of England Magazine.

### "WORK WHILE IT IS DAY."

Up, Christian, up!—and sleep'st thou still?
Daylight is glorious on the hill!
And far advanced, the sunny glow
Laughs in the joyous vale below;
The morning shadow, long and late,
Is stretching o'er the dial's plate.

And are thine eyes, sad waker, say,
Filled with the tears of yesterday?
Or, lowers thy dark and anxious brow
Beneath to-morrow's burden now?
New strength for every day is given—
Daily the manna fell from heaven!

Link by link the chain is made,
Pearl by pearl the costly braid;
The daily thread of hopes and fears
Weaves up the woof of many years:
And well thy labor shall have sped,
If well thou weav'st the daily thread.

Up, Christian, up! thy cares resign!
The past, the future, are not thine!
Show forth to-day thy Saviour's praise—
Redeem the course of evil days;
Life's shadow, in its lengthening gloom,
Points daily nearer to the tomb!

### IN WHAT MANNER THE SICK SHOULD BE DIRECTED BY THOSE TO WHOM THIS WEIGHTY BUSINESS DOTH SPECIALLY APPERTAIN.

Amongst men, those whom God hath set apart to help distressed consciences, and to whom He hath given power and commandment to pronounce absolution and remission of sins in His mercy; they are especially to enter into this business of directing the sick, for they are to bless in God's name, to teach His people, and to do them good in time of need; partly by way of exhortation, and partly also by offering up in their behalf devout prayers towards the throne of grace, and to have all fatherly care of them.

II. That care may be thought to be of the greatest importance, which is employed in helping them, who are now least able to help themselves, and had never more need, God knows, than now, of ghostly direction.

III. There is nothing which the sick in these extremities do more desire against the natural terrors of death, and many troubles of conscience, which at this time are wont to assault them most, than direction and comfort; for if he may be called a friend, that is diligent about a sick person, to minister things necessary for his body, which shall shortly be dissolved, much more he is called a true and faithful friend, that is diligent about a sick person, to minister things necessary for his soul, which shall never die, but live eternally. It is therefore greatly to be wished, that like as the serpent, that old enemy of mankind, (Rev. xii. 9,) a man slayer, yea, soul slayer, from the beginning; who, the shorter his time is, the fiercer his wrath is; and chiefly intendeth ruin unto the heel, at the last part of man's life, is at this time busy, so those who in loving feed, and in feeding, love Christ's lambs, (John xxi. 15,) should now be most careful to keep them from this devouring lion, (1 Peter, ii. 25,) and endeavor to present them sound in faith, joyful in hope, rooted in charity, unto the great Bishop and Shepherd of their souls. (1 Peter, v. 8.)

IV. Notwithstanding, that the good grace of that Spirit which directeth our highest proceedings, can better direct a discreet and sober agent in this case, than all forms of direction from man whatsoever; yet, as in other duties, so in this, some advertisements may be observed by those, who are content also to hear the advice of others.

V. First therefore, death being that which all are to suffer, but not all after one sort, care ought to be had answerable unto the disposition of the dying. Tediousness of discourse may soon weary the weak party: few words, and those sometimes in private, well ordered, are wont for the most part to avail most. Impertinent speeches are very unfit, the presence oftentimes of those who have been associates in folly; yea, sometimes the presence of those who are nearest in alliance, removed, is thought by grave judgment to be the fittest opportunity for the giving of soul counsel, bearing a simple and honest intent to do good.

VI. A premeditated exhortation, after information taken of the disposition of the sick, is very behoveful: (Chrys. hom. in secund. Matt.) this loose and slight huddling up of divine matters, and sometimes of God's mysteries themselves, doth often bring into contempt the high wisdom of holy Scripture, which, but with all reverence, watchfulness, and prayer, none should presume to search and open.

This disposing then of the sick unto a Christian end, being a work of such moment, they may proceed, to whom it shall appertain in this, or the like manner.

First of all, let the sick be asked how he doth feel himself disposed to God, and whether he find himself prepared to depart this world.

Let him make a most sincere and humble confession of all his sins.

II. Let him be exhorted to be content with all his heart, either to live or die, as it shall seem good to God's divine pleasure.

III. Let him be moved to make a hearty reconciliation with the world, desiring forgiveness, and forgiving all offences whatsoever amongst men.

IV. That he take in good part this visitation sent unto him, to prepare him to die leisurely God's servant.

That he wholly commend him to God's mercy, in the only mediation of Christ Jesus his Saviour.

V. Care is to be had that those who visit the sick, give them hope, but not over great hope, of bodily health, for sweet words and vain hopes often deceive the sick: let them be comforted in the name of God, but in discreet sort.

VI. That they be diligently moved to forsake the love of this wretched world.

Secondly, he must be informed,

I. That all, of what state or condition soever, must depart this transitory world.

II. That God's children throughout the volume of holy Scripture, and examples of ancient writers, have willingly yielded themselves at the time of their visitation.

III. That Christ himself went not up into glory, but first He passed through death.

IV. That the death of the servants of God is precious in His sight, and that they rest from their labors.

These demands may be proposed to the sick.

I. Whether he acknowledge the faith of the holy Trinity, with the Articles of the Creed, and in this faith be resolved to live and die.

II. Whether he be sorry for his sins, and ask God's forgiveness, with a penitent heart in the merits of Christ Jesus.

To which confession of faith, God sendeth him this message, "Go in peace."

The sick should be willed to remember,

I. That Christ came not to call the righteous, but sinners, to repentance: he is a sinner, therefore him.

II. That He was the very Lamb of God, that came to take away the offences of the world: He hath many offences; therefore to take away his.

III. That He is a refuge for all them that be weary and heavy laden: he is weary, therefore a refuge to him.

IV. That He is our righteousness, and near to all that call upon Him: He calleth, therefore near unto him.

V. That if He live, he liveth unto the Lord, and if he die, he dieth unto the Lord: whether he live or die, he is the Lord's.

Let the sick be put in mind of receiving the holy Sacrament, and that in time, and let them be counselled thereunto.

After the sick party hath received the Sacrament, let him be comforted against the fear of death.—*Christopher Sutton.*

### THE GOOD PARISHIONER.

Though near to the Church, he is not far from God; like unto Justus, one that worshipped God, and his house joined hard to the synagogue. Otherwise, if his distance from the Church be great, his diligence is the greater to come thither in season. He is timely at the beginning of common prayer; yet, as Tully charged some dissolute people for being as sluggards, that they never saw the sun rising or setting, as being always up after the one, and a bed before the other; so some negligent people never hear prayers begun, or sermon ended: the confession being past before they come, and the blessing not come before they are passed away. In sermon he sets himself to hear God in the minister; therefore divesteth he himself of all prejudice. He hearkens very attentively. It is a shame when the Church itself is a cemetery, wherein the living sleep above ground, as the dead do beneath. At every point that concerns himself, he turns down a leaf in his heart, and rejoiceth that God's word hath pierced him, as hoping, that whilst his soul smarts, it heals. He accuseth not the minister of spite for particularising him. It does not follow that the archer aimed, because the arrow hit. Rather our parishioner reasoneth thus: If my sin be notorious, how could the minister miss it? if secret, how could he hit it without God's direction? But foolish hearers make even the bells of Aaron's garments to clink, as they think. And a guilty conscience is like a whirlpool; drawing in all to itself, which otherwise would pass by. One, causelessly disaffected to his minister, complained that he in his last sermon had personally inveighed against him, and accused him thereof to a grave religious gentleman in the parish: "Truly," said the gentleman, "I had thought in his sermon he had meant me, for it touched my heart." This blunted the edge of the other's anger.—*Fuller's Holy State.*

From the Journal of Christian Education.

### REPORT OF THE COMMITTEE ON BISHOP BROWNELL'S ADDRESS.

In last month's Journal we published that portion of Bishop Brownell's late Conventional Address which relates to the subject of Christian Education. We now add the Report of a Select Committee on the same. As gratifying indications of the progress of the good cause, and as affording a key to the sentiments of our brethren in a very important quarter, these articles will be read with interest by all the friends of Christian Education. But very widely differing opinions will be entertained as to the propriety of one of the leading points of the Address, viz., that which relates to the education of *our* children at the Public Schools, and which perhaps must be viewed as being adverse to the establishment of Parochial Schools. The question which is raised by Bishop Brownell is exceedingly important, and richly merits, as it needs, a great deal of calm and sifting discussion. In our next we shall express our views at large upon the subject. At present we merely add the Report without comment, commending it and the Address to the serious consideration of our readers.

The Rev. Dr. Jarvis, from the Committee on that part of the Bishop's Address which relates to the subject of Education, presented the following Report, which was accepted, and the accompanying resolutions passed.

The Committee to whom was referred so much of the Bishop's Address as relates to the subject of Education, beg leave respectfully to report, that their deliberations on the subject have resulted in the following views and resolutions:

There can be, they apprehend, but one opinion in the Church, as to the general principles of its educational system. No *intellectual* cultivation can be safe, either for the welfare of the individual, or of civil society, unless it be accompanied by, and indeed based upon, *religious* cultivation. If our nation were united in those great principles of apostolic faith and order which we hold as Churchmen, the education of all the children of the American republic would assume a more exalted and perfect character, than any to which it can attain in the present divided state of religious opinion and practice. But unhappily, there is no prospect of religious union; and the question as regards our children, is, shall they be deprived of the intellectual advantages offered by the Connecticut Public Schools, improved as they are likely to be by the untiring exertions of intelligent and experienced men, because they will there have no religious instruction, and be exposed to the danger of influences hostile to sound and primitive Christianity? The Committee deliberately answer, No. They do not indeed disguise from themselves the magnitude of this danger. It is confessedly great; but like all the other evils which intercourse with the world produces, it is to be met by correctives, and increased exertions on the part of parents, guardians, masters, sponsors and pastors. While the children attend the public schools, let the parents or other guardians, redouble their diligence to fortify the minds of their children against these extraneous impulses. Let mothers especially devote a portion of every day to religious instruction, in hearing their children repeat "the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe, to his soul's health." Where the mothers are incapable of this, let it be done by those pious persons who acquire the right and privilege of parental supervision, by becoming sponsors. Let masters instruct their apprentices, and above all, let the clergy be active. Let the Sunday schools be conducted entirely under the direction of the parish clergy, assisted by such persons as they may appoint for that purpose. Let them be careful to exhort parents to co-operate with them, and see that all the children of their parishioners attend punctually and steadily. Let it be understood that the lessons for the Sunday school are to be learned at home during the week, and that if they are not learned the parents and guardians are responsible. In this manner we may diminish an evil which we cannot entirely remedy. Let the clergy of each parish visit the public schools; and let it be known that they feel it to be their right and their duty to inquire if any measures are taken in them, by sectarian teachers, or by other children, to lead astray the tender lambs of their folds. We have a right as Churchmen to guard our children; a right common to all, and generally recognized. Let us not from timidity, or from any other cause, refrain from exercising it.

After children have passed beyond the common schools, the whole subject assumes a different aspect. Such of them as are designed for classical education, go next to Academies and Colleges. Let Churchmen patronize their own institutions. All similar institutions are now by tacit and common consent, under the influence of particular denominations. If we send our children where their religious faith is in danger of being perverted, we have no one to blame for it but ourselves. Let the clergy exert themselves by persuasion and remonstrance, to induce the laity in their respective cures, not to sacrifice to convenience or to fancied intellectual advantages, the spiritual welfare of their children. Let there be if possible in each county, an Episcopal Academy or other school established; and let these serve as preparatory schools to Washington College. Let the College obtain that place in the hearts of Connecticut Churchmen, which it deserves to have. Let it be made the centre from which sound Church principles shall emanate through the whole Diocese. Let us by united efforts make it what it ought to be; and we shall soon perceive by its reflex action, the vigor which, under God's blessing, it will diffuse through the Diocese. Nay, further; from the influence of a Connecticut population flowing constantly into the new states of our Union, the Church at large is interested in supporting our institutions. The Episcopal Academies and Schools, and Washington College, are situated at the very springs of emigration. In proportion as sound Church principles are extended in Connecticut, a healthier stream will flow, and flow more abundantly so as to make glad the city of our God. In conclusion, the Committee recommend to the Convention to adopt the following resolutions:

1. *Resolved*, That it be recommended to all parents, guardians, and masters who have apprentices entrusted to their care, and sponsors who by the consent of parents have presented their children for Holy Baptism, that they redouble their care and diligence in teaching their children themselves the first principles of the doctrine of Christ; and that they use like care and diligence in seeing that their children attend punctually and steadily the Sunday schools of their respective parishes.

2. *Resolved*, That it be recommended to the Clergy to take the entire oversight and charge of their Sunday schools, appointing such persons only to be teachers in the same, as by examination or otherwise, they may know to be pious and competent to instruct.

3. *Resolved*, That it is the duty of every member of the Church in this Diocese to unite in establishing Episcopal Academies or other schools, for the higher instruction of youth, and not to expose the children of the Church to be perverted by sectarian influences.

4. *Resolved*, As the sense of this Convention, that it is the duty of every member of the Church in this Diocese, and the interest of all other Churchmen, to promote the welfare of Washington College.

All which is respectfully submitted.

S. Farmar Jarvis,
Silas Totten,
E. Edwards Beardsley,
George Burgess,
R. A. Hallam.

## SACRED POETRY.

BY JAMES CHAMBERS, ESQ.

### WITHER.

Perhaps no poetry ever received such unmerited neglect as that of this author. The popularity which it enjoyed on its first publication soon died away; and from that period to the present time, contumely and scorn have been its only portion. His own political heresies, and the violent party-feelings of the times in which he lived, blinded the judgment of his contemporaries to the real merits of his compositions; while more modern critics have probably often pronounced a judgment without sufficiently examining the volumes they condemn. Among others who thus indulged in vituperations against Wither and his poetry, were Wood, Heylin, Butler, Philips, Dryden, Swift, and Pope; while Bishop Percy, Ritson, and D'Israeli, deal out such qualified praise as almost amounts to censure. Though this array of opposing critics is truly formidable, I yet hope to convince my readers, that George Wither merits a more honorable appellation than that of "a prosing satirist," or the "English Bavius."

One great poet and distinguished scholar of modern times has done him justice. It has ever been the delight of Dr. Southey to rescue the fruits of genius from that oblivion which time heaps upon them, and to clear away the tangling weeds and wild briar from many a neglected grave in the burial-ground of the earlier poets. With his usual discernment, he has perceived in these poems "a felicity of expression, a tenderness of feeling, and an elevation of mind;" and with his usual fearlessness, he has dared to avow it.

I proceed to consider those of Wither's works which entitle him to the character of a sacred poet. He composed the "Shepherds Hunting" when in prison.* The following extract from a hymn to which he alludes in eclogue the first,† shows the poet "from seeming evil still educing good;" and we see him, in every stanza, turning the affliction of his body to the profit of his soul.

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head." *

Wither saw the circumstances and things by which he was surrounded, as types of spiritual truths, and sweetly has he illustrated them:

"First, think, my soul, if I have foes
That take a pleasure in my care,
And to procure these outward woes
Have thus enwrapt me unaware;
Thou should'st by much more careful be,
Since greater foes lay wait for thee.

By my late hopes that now are crost,
Consider those that firmer be,
And make the freedom I have lost
A means that may remember thee;
Had Christ not thy Redeemer been,
What horrid state hadst thou been in!

Or when through me thou seest a man
Condemn'd unto a mortal death,
How sad he looks, how pale, how wan,
Drawing with fear his panting breath;
Think, if in that such grief you see,
How sad will 'Go, ye cursed,' be!

These iron chains, these bolts of steel,
Which often poor offenders grind,
The wants and cares which they do feel,
May bring some greater things to mind;
For by their grief thou shalt do well
To think upon the pains of hell.

Again, when he that fear'd to die,
(Past hope,) doth see his pardon brought,
Read but the joy that's in his eye,
And then convey it to thy thought;
Then think, between thy heart and thee,
How glad will 'Come, ye blessed,' be!

Wither had, in his time, wielded the lash of satire with an unsparing hand. Many a stout heart had quailed in secret before the power and vigor with which he delineated Vice and her votaries. In his "Motto," which I consider the most delightful of his poems, he leaves the contemplation of the "outer world," and in solemn and profitable meditation, turns "that inward eye, which is the bliss of solitude," upon his own soul. He aims at *self-knowledge*, and endeavors to trace the workings of that heart, which is "deceitful above all things, and desperately wicked." I extract the following passage, hoping that it will induce some readers to turn to the poem itself:

"Yet I confess, in this my pilgrimage,
I like some infant am of tender age;
For, as the child, who from his father hath
Stray'd in some grove, through many a crooked path,
Is sometimes hopeful that he finds the way,
And sometimes doubtful he runs more astray;
* * * * * * *
So in this life, this grove of ignorance,
As to my homeward I myself advance,
Sometimes aright, and sometimes wrong I go,
Sometimes my pace is steady, sometimes slow;
One while my ways are pleasant unto me,
Another while as full of cares they be;
I doubt and hope, and doubt and hope again,
And many a change of passion I sustain
In this my journey, so that, now and then,
I lost, perhaps, may seem to other men;
Yea, to myself awhile, when sins impure
Do my Redeemer's love from me obscure:
But whatsoe'er betide, I know full well,
My Father, who above the clouds doth dwell,
An eye upon his wandering child doth cast,
And he will fetch me to my home at last."

In the four last beautiful lines we see him leaning with humble, yet firm confidence, on those everlasting arms of love which our heavenly Father spreadeth out beneath all them who "hope in his mercy."

His "Songs and Hymns of the Church" are more generally known than any other of his productions. Simple and affecting in themselves, they derive an additional interest from the circumstances under which they were composed. Alone and friendless in the solitary cell of a prison, he alleviated his sufferings by "rendering into lyric verse the hymns dispersed throughout the canonical Scriptures, to which he subsequently added spiritual songs, appropriated to the several times and occasions observable in the Church of England."

How often, when afterwards tossed in the troubled waters of political strife, must he have thought, with melancholy pleasure, on those profitable prison-labors, in the prosecution of which he had communed with his God in the silent watches of the night, and felt the holy dew of peace descend from on high to water and refresh his drooping soul.

Piety, simplicity, and pathos, are the prevailing characteristics of these prayers and praises: the "Petition for Seasonable Weather" is a fair example:

"Lord, should the sun, the clouds, the wind,
The air, and seasons, be
To us so froward and unkind
As we are false to Thee,
All fruits would quite away be burn'd,
Or lie in water drown'd,
Or blasted be, or overturn'd,
Or chilled on the ground.

But from our duty though we swerve,
Thou still dost mercy show,
And deign thy creatures to preserve,
That men might thankful grow;
Yet though from day to day we sin,
And thy displeasure gain,
No sooner we to cry begin,
But pity we obtain.

The weather now Thou changed hast,
That put us late to fear,
And when our hopes were almost past,
Then comfort did appear:
The heaven the earth's complaint hath heard,
They reconciled be;
And Thou such weather hast prepared,
As we desired of Thee.

In his "Improvement of Imprisonment," I find a touching supplication for his beloved wife and children, from which I extract some lines:

"And when Thou me shalt gather
Out of this land of life,
Be Thou my children's father,
A husband to my wife.
* * * * * * *
Preserve them from each folly,
Which, ripening into sin,
Makes root and branch unholy,
And brings destruction in:
Let not this world bewitch them
With her besotting wine,
But let thy grace enrich them
With faith and love divine.

And whilst we live together,
Let us upon Thee call,
Help to prepare each other
For what may yet befall;
So just, so faithful-hearted,
So constant let us be,
That when we here are parted,
We may all meet in Thee."

"Halleluiah, or Britain's Second Remembrancer," is divided into three parts; the first containing hymns occasional, the second hymns temporary, the third hymns personal. The following piece for Anniversary Marriage-days presents a faithful transcript of his feelings towards her who had been the beloved partner of his joys and sorrows:

"Lord, living here are we,
As fast united yet,
As when our hands and hearts by Thee
Together first were knit;
And in a thankful song
Now we will sing Thy praise,
Because Thou dost as well prolong
Our loving as our days.

The frowardness that springs
From our corrupted kind,
Or from those troublous outward things
Which may distract the mind,
Permit not thou, O Lord,
Our constant love to shake,
Or to disturb our true accord,
Or make our hearts to ache."

My quotations from the works of this interesting author have been rather long, but I would fain believe that every reader wishes they had been still longer. His Emblems are interesting and instructive, no small praise for a work of that class. Of his poems generally, it may be said, that, with little to astonish, they have much to please. In seasons when the sublime song of a Milton or Young falls unheeded on the ear, we find peace and joy in the simple strains of Wither: Mercy again appears arrayed in robes of compassion, and Hope relights her torch at his cheering lamp.

*Garsden*, 1839.

* It is interesting to observe how many works of merit have been composed in exile or imprisonment: at such seasons the mind is not distracted by the petty cares or anxieties of every-day life, and it is urged to vigorous exertion by the necessity of banishing those melancholy contemplations, which would otherwise be ever present to the thoughts of the captive. No situation can be more favorable for cultivating the energies, or eliciting the powers, of a *great mind*. Boethius wrote his "Consolations of Philosophy" when confined, under sentence of death, in the castle of Pavia; Buchanan commenced his elegant translation of the Psalms in a dungeon at Coimbra, in Portugal; Christopher Smart wrote one of the most powerful lyrics in our poetry on the walls of a madhouse, where he was kept under restraint; Sir Walter Raleigh's "History of the World" was written in the Tower; Bunyan's "wondrous allegory" in Bedford jail; James the First of Scotland, when detained as a prisoner at Windsor Castle, composed that beautiful poem, "The King's Quhair." The histories of Wither, Lady Jane Grey, and Lovelace, prove that, as the latter has sweetly sung,

"Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage."

† "He that first taught his music such a strain,
Was that sweet shepherd, who, until a king,
Kept sheep upon the honey-milky plain
That is enriched by Jordan's watering:
He in his troubles eased the body's pains
By measures raised to the soul's ravishing;
And his sweet numbers only most divine,
Gave the first being to this song of mine."
*Shepherds Hunting, Eclogue I.*

* Shakspeare.

### FAITH.

"Faith," says the apostle to the Hebrews, "is the substance of things hoped for; the evidence of things not seen." It makes us acquainted with objects not discernible by the light of Nature. It imbodies, as it were, our hopes, and renders them substantial and certain. In our spiritual concerns, therefore, wherein 'we look not at the things which are seen, but at the things which are not seen,' the necessity of "walking by Faith, not by sight," appears to be self-evident. To creatures born for immortality, and ordained to live for ever in a future and invisible world, there must be many things to be hoped for," and many things "not seen;" concerning which we may justly be solicitous, although they are not, and cannot be, the objects of our senses, nor discoverable by any exertion of our intellectual faculties. We contend, therefore, for the reasonableness and the importance of faith, as the only principle on which a knowledge of theological subjects can properly be grounded, and because there is no inlet through which such knowledge can be communicated, but that of Divine instruction. And as Divine instruction can be of no effect, unless those to whom it is vouchsafed are willing to receive it as necessarily and indisputably true, on account of the source from which it is derived, it follows that all who renounce Faith as their guide, must be content to remain in ignorance of the truths thus imparted, however important or necessary they may be.—*Bishop Van Mildert.*


MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
*New Haven, Connecticut.*

THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.
New Haven, Sept. 24, 1840.

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

BROWN'S POINT INSTITUTE.
REV. JOHN CROES, PRINCIPAL.

THE object of this Institution will be to connect the improvement of the moral affections with the cultivation of the mental powers; in other words, to prepare the young for a life of usefulness and happiness here, and for the enjoyment of God's favor hereafter.

The best instruction will be given to the pupils in the English language and in the classics; while especial attention will be paid to their moral and religious training. They will dwell in the house of the Principal, will form part of his family, and will be treated in all respects as if they were his children.

The course of studies generally will be such as to prepare the pupils for college, while in cases where the parents simply desire to give their sons a good English Education, the course will be varied to meet their wishes. It is designed, as soon as the number of pupils will warrant it, to connect the study of the French language with the Latin and Greek, for which purpose a French teacher will be provided. In this case, a small additional charge will be made.

Especial attention will be paid to the health of the pupils, and although during the hours of study they will be required to be unremitting in industry, yet when these are over, they will be encouraged to take such exercise as will invigorate their health and strength. But in their hours of recreation as well as of study, they will always be under the eye of a teacher. The advantage of this must be obvious to all. Indeed, one great object with the principal will be, so far as his charge over them extends, to keep his pupils ignorant of evil. For this purpose, the situation of the Institute is well adapted. Brown's Point is entirely free from those enticing allurements to evil which are found in many other places. It is a small town, and in it the haunts of vice and stimulants to immorality so usual in large towns, are not to be found. The pupils thus living in the family of the Principal, guarded at all times with a watchful and affectionate eye, taught to reverence the Sabbath by attending service on the morning and evening of that day, and instructed in the principles of the Christian religion, they will, it is hoped, be formed to habits that will have a happy influence on their future lives.

Brown's Point is a very healthy place, the soil being dry, and the water excellent. It has daily access to New York by steamboat, and from the south it is accessible by taking the Camden and Amboy Railroad as far as Hight's-town, and from thence by stages through Freehold and Middletown Point.

TERMS.

In consequence of the present diminished price of the necessaries of life, the Principal has determined to reduce the charges of the Institution below the usual standards.

The price of board and tuition, including washing, mending, fuel, and light, will be for session of twenty-two weeks, $75.

Each pupil will furnish his own bed and bedding, or if furnished by the Principal, there will be an extra charge of five dollars.

No other extras, unless it may be for books and stationery if furnished by the Principal.

The pay of the session must always be in advance, and no pupil will be received for a less period than one session.

There will be two vacations of four weeks each—the Spring vacation will commence on the fourth Monday in March and the Autumnal on the fourth Monday in September.

The Institute will open on Monday, the 26th of October.

Parents who design to send their children will confer a favor by giving early notice to the Principal.

His address is Keyport, Monmouth county, N. J. Keyport is one third of a mile distant from Brown's Point, and the post office is there.

*References*—Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, and Taylor; and E. W. Dunham, Esq., No. 4 South street. Sept 26—6t

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co., N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

Terms—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union.
March 28. tf

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

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